



VOL. XXXIV, NO. 2.

CHICAGO, ILL., JAN. 9, 1904.

PRICES: Single Copy, 5c., \$1.00 Per Annum.

THE WAY OF THE WORLD.

By Ella Wilson Marchant.

SEE that youth, with lofty motives, struggling up the hill of life,
Difficulties thick beset him, but he bravely gives them strife;
With his eyes upon the summit he pursues his flinty way,
Never pausing e'en though shadows darkly o'er his pathway play.
Stronger men are all around him, but they move not e'en a stone;
He uncheered and unassisted, bravely struggles on alone.
Look again! He's reached the summit, and the laurel wreath is won,
Hark! A million voices greet him with the cheering words, "Well done!"

Not a hand reached out to help him while his way was dark and drear;
Not a voice, with friendly accent, kindly bade him keep good cheer;
But the difficulties conquered, and the distant summit won,
Hark! how readily they greet him with the cheering words, "Well done!"
Would it not seem inconsistent on the bank to idly stand
While a drowning man is making vain endeavors for the land,
But, when all the waves are conquered and the danger has been passed,
Blandly proffer your assistance when the shore is gained at last?

Dark and fearful o'er the nation hang the gloomy clouds of war,
Blending with the cries of orphans comes the cannon's boom afar,
One brave heart with courage dauntless, leader of a chosen band,
Boldly ventures to the battles to redeem his stricken land,
He through many months of danger patiently must toil and wait,
While the world looks on and wonders what's the nation's coming fate;
Criticising all his movements, wondering why he don't pursue
Some peculiar plan they'd follow—some design they have in view.

Not a voice of cheer and courage greets him from the murmuring rear;
Only words of blame and censure harshly fall upon his ear;
Here, he acted far too rashly; there, his movements were too slow;
Then, he lost a great advantage over some retreating foe.
But their tones become how altered when the field is won at last,
How they praise him for his valor, and the dangers he has passed;
Then he's called his land's preserver, children taught to lisp his name,
And his deeds forever blazoned on the glittering roll of fame.

How untimely such assistance—when the struggle has been passed;
When a soul, through many trials, has the victory won at last;
When ambition and patient toiling gains the standard held so dear,
Then breathe the faith and hope and courage, then proclaim your words of cheer!
When the youth has gained the summit, shout his praise throughout the land!
When the drowning man is rescued proffer him a helping hand!
When the gallant, brave commander has, mid censure, won his cause,
Then let earth and heaven echo with your grateful loud hurrahs!

To the cup that's overflowing, pour ye out with lavish hand,
Let the one that's nearly empty, nearly empty pleading stand;
See one weak but struggling bravely, crowd him closer to the wall,
What though scores of noble virtues are defeated by his fall!
Let your plaudits echo only where success flag's unfurled,
If you would remain in keeping with the fashion of the world.

PSYCHIC SPARKS.

The nearer to perfection the nearer to truth.
As long as we are subject to obsession we are earth-bound.
Pride walls itself in loneliness at transition.
Love is developed through sympathy and affection—selfishness and lust through its misuse or perversion.
Appreciation of virtue or merit comes with understanding or knowledge of it.

As lack of charity debilitates, uncharity kills.
To be inspired with wisdom or strength, be up-to-date in matters spiritual.
Hold with the world, but guard against the breakers of corruption and vice.
True pride is that which can resist temptation and suffer for virtue's sake.
ARTHUR F. MILTON.

WAR CLOUD IN THE FAR EAST.

ALMOST unrelieved pessimism seems to be the spirit wherein the old world enters the new year. The prevailing gloom is due to the fact that the arrival of the annual milestone is coincident with the virtual abandonment of all hope of averting war in the far east. Otherwise Europe would view the future with considerable optimism. It is not a mere conflict between Russia and Japan which appals the older nations. It is the greater fear that in the background is growing more ominous the daily evidence that it will be found impossible to avoid involving the other powers in almost a world-wide war. The dread of this calamity has overwhelmed many minds to such an extent that they apparently believe that civilization itself is doomed.

Nothing more depressing has ever appeared in a serious public journal than the Spectator's New Year's article. Here are a few sentences: "The year promises two great wars, which, whatever their ultimate result, must for the moment be costly and disastrous in the extreme. The likelihood of these wars is most considerable, as they are nearly certainties. The quarrel in the far east may drag half of Europe within the vortex, and must exercise a most disastrous influence on all trade and all national expenditures. Even if peace should be secured despite all omens, the causes of the quarrel will not and cannot be extinguished, and the world will continue to look for the catastrophe, which can hardly be averted."

"We may steer clear of the imbraglio and we may not, and, to judge by appearances, it is not so much a cloud as a cyclone that is gathering in the far east. The existence of Japan, the most resolute of the Asiatic powers, admittedly is at stake, and Russia never surrenders a purpose which she thinks essential."

"The unrest in the Balkans can hardly be pacified without a resort to arms. A partition between Austria and Russia is possible, but it cannot be accomplished until the Ottoman is driven back into Asia, and even partition will stir the jealous courts of Europe into fierce and maybe warlike antagonists. A small war in the Balkans is inevitable, and a small one may easily develop into one of the first class."

"Within our own borders the prospect hardly is brighter. Political confusion never was so complete. The only visible leader of mark is Chamberlain, who at present produces nothing but disunion. There is no premier, for Balfour abdicated his political primacy. In time of the greatest events abroad a shattered parliament will be compelled to follow advisers in whom it only half confides, and to prepare for wars without a conviction of how they may best be met."

The Spectator then asks itself and its reader, "Why indulge in these gloomy forebodings?" and says the answer is, "Because we intensely desire to increase the gravity of our readers' thoughts. We look upon war like amateurs, upon taxation like millionaires, and upon social welfare like superintendents of police. Great is cricket and pantomimes are enjoyable, but it is not by devotion to either that the problems of the coming year will be solved."

Utterances like the foregoing, overdrawn though they may be, are having a sobering effect upon the English people, and it is with anything but a sportive spirit that this country now regards the great crisis in the far east.

The best religion to have in hand is the kind we give away.

Sanitation is not salvation, but salvation will include sanitation.

Booker Washington says the problem confronting the colored parent in the North is to get his son or daughter a job after they are educated.

That Missouri man who has discovered a process whereby the can make cigars out of straw is likely to find himself buried under suits for infringement if he uses it.

"Come in," said St. Peter. "Wait," said the walking delegate, pausing to listen to the music of the golden harps. "First, I want to know if those musicians have union cards."

It is said that the students of Columbia University earned \$50,000 during the summer vacation in the harvest fields. The harvest fields is where most of them should have remained.

CHILD CULTURE

ACCORDING TO THE LAWS OF
PHYSIOLOGICAL PSYCHOLOGY
AND MENTAL SUGGESTION

Copyright 1900, by
NEWTON N. RIDDELL
All rights reserved.

By NEWTON N. RIDDELL
Author of "A Child of Light, or Heredity and Prenatal Culture, Considered in the Light of a New Psychology," "The New Man," Etc.
Lecturer on Heredity, Physiological Psychology, Psychic Phenomena, Inspiration, Brain Building and Soul Growth.

EDITORIAL NOTE.—People ask us where the Light of Truth stands on what may be named the basis of the future civilization, and the most vital subject that can engage human thought apart from spirit return. Here it is. We hand these forthcoming chapters of Prof. Kiddell's great work to our readers as a message from the Spheres. It is just that. It came out of the spirit world if ever anything did.

The author, a gentleman of the highest worth and standing, having spent years in study and research, an acknowledged authority on the laws of heredity, pre-natal and post-natal culture, has said to this paper: "Take my works, give them to your readers as you see fit, in whole or in part, my only hope being that the years of toil and investigation I have devoted to these subjects may redound to the benefit of humanity."

We shall devote a page of the Light of Truth each week to this work. Here is where we stand on child culture, the foundation of the full orbed man and woman.

Professor Riddell resides in Chicago at 628 Eggleston Ave., and will no doubt be glad to hear from our readers on this work. This book is the one we submitted to a vote of Light of Truth readers last summer as the initial publication of our Altruistic Library. It is given here with a view of getting people interested in the subject and looking toward its future publication in that form.

PART IV.

Parental Authority.

PARENTAL authority should be exercised only so far as it is necessary to induce the child to do right. The thought of obedience should always be associated with the thought of doing right. In other words, the child should be taught to do right for right's sake; to obey the parent's will because his will is right and therefore represents law; but rarely if ever should a child be made to feel that it must do a thing just because the parent says so. To be taught, or even compelled to do right because it is right, is wholesome discipline and will result in a noble character; but to be compelled to do a thing in obedience to the dogmatic command of another, is tyranny and will result either in slavery or rebellion.

I consider the foregoing proposition a very important one. Many parents make the fatal mistake of demanding obedience without explaining why or showing any just cause. True, there are times when this cannot be done; but if they make it a rule to explain—whenever the conditions will permit—the child will soon come to realize that every command is but a requirement of what is right, and therefore must be accepted and acted upon.

Domineering Parents.

The parent should never be domineering nor egotistical in his relation to the child. The idea that in order to gain obedience it is necessary to make the child feel that its papa is a "big powerful man that might do something awful" if it does not obey, is a relic of barbarism and has no place in a well regulated home. The continual bossing of children, just because the parent is physically able to enforce his authority, is not only tyranny of the most inhuman sort, but is contrary to all laws of development and good government.

The true parent is never an egotist, a boss, a scold, a harsh critic, or a fault finder; but a protector, a counselor, a wise, sympathetic critic, and a loving friend. He never makes uncomplimentary comparisons between self and the child, nor belittles its efforts, no matter how crude and ineffectual. His look is sympathy, his word is encouragement, his smile is inspiration, and his touch is tenderness and love.

Deciding for Children.

Every child should be trained to decide for itself, to make its own choice without having to depend upon the judgment or will of its parents. In the hurry and worry of a busy life, parents are prone to make all decisions and insist upon the child conforming to them. Few mistakes are more destructive to growth and development. How can a child become a law unto self if never allowed to exercise its own judgment or will? Instead of saying that it can or cannot do a thing—as an exercise of parental authority—the proper way is to give it the facts and the evidences for and against the proposition, then say to it, "You think the matter over and I know that whatever you decide to be right you will do." It is far better that a child do wrong occasionally through an erring judgment or a wavering will, and finally come to be self-controlling, than simply to obey its parents submissively and fail to develop the governing power within.

The Rights of Children.

The rights of children is a most important subject, whether considered from a sociological, an ethical, or a legal point of view. The rights of every person are determined: (1) by his knowledge of the law; (2) by his willingness to obey the law. The first is essential to the second. The citizen who knows and obeys the laws of the commonwealth enjoys perfect freedom within this limit. He is restricted only when he violates some law. The same general principle should be applied to children. Just as soon as they know and obey a law, they should be given perfect freedom to do as they please so long as they please to do right.

The child's rights then are to be determined by its knowledge and obedience to law. If a boy five years old by the exercise of his knowledge and his will is obeying the law of the home or the state, no parent, teacher, public official, nay not even a monarch or a king, has a right to dictate

to that child. A child, in knowing the law and obeying it, becomes a free moral agent whom even God would not restrict.

Now the point for parents to keep in mind is this: they have no right to exercise authority over the child in those things in which its wisdom and self-control are sufficient to cause it to do right. Their duty is to control it and direct it in those things wherein it is incompetent to direct and control itself. For instance, the child should early be taught to partake only of wholesome food and never to eat too much; just as soon as it has the wisdom and will power to obey these laws the parental authority should cease. The same applies to all other laws governing self or the relation of self to others.

Not "You" But "We."

In impressing a law upon the child's mind the parent or teacher should always include self. Instead of saying, "You must not do this. You must do right. You must be good;" put it, "We must not do wrong," etc. The child should know that papa and mamma must do right, be good, etc. This will prevent it from feeling that it is the only one that is being governed. It will help it to realize that law is something apart from parental authority—something that all must obey. Rarely, if ever, should the child be made to feel that the parent's will is law, but rather that the parent is the executor of the law.

The Secret of Governing.

Permit me to further emphasize the fact that, the time to govern the child is when it is good. It is often necessary to restrict, rebuke or compel a child when it is naughty, but the time to mold its will, build its character and determine its conduct is when it is good. A lady once brought me her boy, saying he was so unruly that she could do nothing with him. I said to her: "When do you try to mold his disposition?" She replied: "When he refuses to obey me, of course." "Well," I said, "you will never succeed in that way. By the way, when you want a new spring bonnet or an expensive gown do you approach your husband when he is nervous, worried or out of sorts about bills to pay?" "Indeed, I do not. I always speak to him about such things when he is good natured and has the money to spare, then we talk it all over and he is always so good and kind to me and wants me to have the very best we can afford." "Exactly; now men are but boys grown tall, and hearts don't change much after all. Approach your boy in the same way you do your husband. Mold him when he is good and loving, and he will come to delight in doing as he should."

How Monsters Are Made.

Parents who do not understand the laws of psychology frequently develop most undesirable traits in their children. They appeal to or govern them through their appetites and propensities rather than through the intellect and moral sentiments, with the result that they develop the animal instead of the man. To illustrate:

Mrs. A gets her boy to do what she wants him to by promising him a doughnut or some candy; Mrs. B hires her boy to do right; Mrs. C threatens to punish her boy if he does not do right, and Mrs. D appeals to pride and tells her child how everybody will approve of his act. The results are that each secures conduct from an unworthy motive; and since every time we exercise a power we strengthen it, Mrs. A's boy becomes perverted in his appetites and refuses to do anything unless he can have something to eat; Mrs. B's boy develops the commercial instinct to a point where he becomes so selfish that he will not do anything unless he is doubly paid for it; Mrs. C's boy lives under constant fear and develops as a coward, will not act unless driven, right or wrong; Mrs. D's child develops a pompous pride and has no conscience beyond the approval of others. Each becomes a monster in his way. In all, action springs from an unworthy motive. The mothers wonder why their once good little boys have become so selfish, willful and ungovernable.

The why is very apparent to the psychologist. The continual excitation of the propensities to the neglect of the intellect, the conscience, and the sense of duty, has developed the former so far in excess of the latter as to make them the ruling elements in the character.

The wise parent never governs a child through its appetites or propensities, nor appeals to its baser nature when he wants conduct. Children that are governed through their appetites in infancy are usually governed by their appetites in maturity.

Children whose every act of obedience is obtained by an appeal to some selfish motive become pre-eminently selfish in mature years and not infrequently lapse into crime. The appetites and propensities should be carefully guided and made subservient to the will and intellect in every child, but under no circumstances should they be made the basis of conduct. In the animal they rule, but in man they should serve.

How Men Are Developed.

Intellect, conscience and love should govern every life. Every worthy motive has its spring source in these three elements of character. Every child should be governed through these three factors in early life that it

CHILD CULTURE

ACCORDING TO THE LAWS OF
PHYSIOLOGICAL PSYCHOLOGY
AND MENTAL SUGGESTION

Copyright 1902, by
NEWTON N. RIDDELL
All rights reserved

By NEWTON N. RIDDELL
Author of "A Child of Light, or Heredity and Prenatal Culture, Considered in the Light of a New Psychology," "The New Man," Etc.
Lecturer on Heredity, Physiological Psychology, Psychic Phenomena, Inspiration, Brain Building and Soul Growth.

EDITORIAL NOTE—People ask us where the Light of Truth stands on what may be named the basis of the future civilization, and the most vital subject that can engage human thought apart from spirit return. Here it is. We hand these forthcoming chapters of Prof. Riddell's great work to our readers as a message from the Spheres. It is just that. It came out of the spirit world if ever anything did.

The author, a gentleman of the highest worth and standing, having spent years in study and research, an acknowledged authority on the laws of heredity, pre-natal and post-natal culture, has said to this paper: "Take my works, give them to your readers as you see fit, in whole or in part, my only hope being that the years of toil and investigation I have devoted to these subjects may redound to the benefit of humanity."

We shall devote a page of the Light of Truth each week to this work. Here is where we stand on child culture, the foundation of the full orb'd man and woman.

Professor Riddell resides in Chicago at 623 Eggleston Ave., and will no doubt be glad to hear from our readers on this work. This book is the one we submitted to a vote of Light of Truth readers last summer as the initial publication of our Altruistic Library. It is given here with a view of getting people interested in the subject and looking toward its future publication in that form.

PART IV.

Parental Authority.

PARENTAL authority should be exercised only so far as it is necessary to induce the child to do right. The thought of obedience should always be associated with the thought of doing right. In other words, the child should be taught to do right for right's sake; to obey the parent's will because his will is right and therefore represents law; but rarely if ever should a child be made to feel that it must do a thing just because the parent says so. To be taught, or even compelled to do right because it is right, is wholesome discipline and will result in a noble character; but to be compelled to do a thing in obedience to the dogmatic command of another, is tyranny and will result either in slavery or rebellion.

I consider the foregoing proposition a very important one. Many parents make the fatal mistake of demanding obedience without explaining why or showing any just cause. True, there are times when this cannot be done; but if they make it a rule to explain—whenever the conditions will permit—the child will soon come to realize that every command is but a requirement of what is right, and therefore must be accepted and acted upon.

Domineering Parents.

The parent should never be domineering nor egotistical in his relation to the child. The idea that in order to gain obedience it is necessary to make the child feel that its papa is a "big powerful man that might do something awful" if it does not obey, is a relic of barbarism and has no place in a well regulated home. The continual bossing of children, just because the parent is physically able to enforce his authority, is not only tyranny of the most inhuman sort, but is contrary to all laws of development and good government.

The true parent is never an egotist, a boss, a scold, a harsh critic, or a fault finder; but a protector, a counselor, a wise, sympathetic critic, and a loving friend. He never makes uncomplimentary comparisons between self and the child, nor belittles its efforts, no matter how crude and ineffectual. His look is sympathy, his word is encouragement, his smile is inspiration, and his touch is tenderness and love.

Deciding for Children.

Every child should be trained to decide for itself, to make its own choice without having to depend upon the judgment or will of its parents. In the hurry and worry of a busy life, parents are prone to make all decisions and insist upon the child conforming to them. Few mistakes are more destructive to growth and development. How can a child become a law unto self if never allowed to exercise its own judgment or will? Instead of saying that it can or cannot do a thing—as an exercise of parental authority—the proper way is to give it the facts and the evidences for and against the proposition, then say to it, "You think the matter over and I know that whatever you decide to be right you will do." It is far better that a child do wrong occasionally through an erring judgment or a wavering will, and finally come to be self-controlling, than simply to obey its parents submissively and fail to develop the governing power within.

The Rights of Children.

The rights of children is a most important subject, whether considered from a sociological, an ethical, or a legal point of view. The rights of every person are determined: (1) by his knowledge of the law; (2) by his willingness to obey the law. The first is essential to the second. The citizen who knows and obeys the laws of the commonwealth enjoys perfect freedom within this limit. He is restricted only when he violates some law. The same general principle should be applied to children. Just as soon as they know and obey a law, they should be given perfect freedom to do as they please so long as they please to do right.

The child's rights then are to be determined by its knowledge and obedience to law. If a boy five years old by the exercise of his knowledge and his will is obeying the law of the home or the state, no parent, teacher, public official, nay not even a monarch or a king, has a right to dictate

to that child. A child, in knowing the law and obeying it, becomes a free moral agent whom even God would not restrict.

Now the point for parents to keep in mind is this: they have no right to exercise authority over the child in those things in which its wisdom and self-control are sufficient to cause it to do right. Their duty is to control it and direct it in those things wherein it is incompetent to direct and control itself. For instance, the child should early be taught to partake only of wholesome food and never to eat too much; just as soon as it has the wisdom and will power to obey these laws the parental authority should cease. The same applies to all other laws governing self or the relation of self to others.

Not "You" But "We."

In impressing a law upon the child's mind the parent or teacher should always include self. Instead of saying, "You must not do this. You must do right. You must be good," put it, "We must not do wrong," etc. The child should know that papa and mamma must do right, be good, etc. This will prevent it from feeling that it is the only one that is being governed. It will help it to realize that law is something apart from parental authority—something that all must obey. Rarely, if ever, should the child be made to feel that the parent's will is law, but rather that the parent is the executor of the law.

The Secret of Governing.

Permit me to further emphasize the fact that, the time to govern the child is when it is good. It is often necessary to restrict, rebuke or compel a child when it is naughty, but the time to mold its will, build its character and determine its conduct is when it is good. A lady once brought me her boy, saying he was so unruly that she could do nothing with him. I said to her: "When do you try to mold his disposition?" She replied: "When he refuses to obey me, of course." "Well," I said, "you will never succeed in that way. By the way, when you want a new spring bonnet or an expensive gown do you approach your husband when he is nervous, worried or out of sorts about bills to pay?" "Indeed, I do not. I always speak to him about such things when he is good natured and has the money to spare, then we talk it all over and he is always so good and kind to me and wants me to have the very best we can afford." "Exactly; now men are but boys grown tall, and hearts don't change much after all. Approach your boy in the same way you do your husband. Mold him when he is good and loving, and he will come to delight in doing as he should."

How Monsters Are Made.

Parents who do not understand the laws of psychology frequently develop most undesirable traits in their children. They appeal to or govern them through their appetites and propensities rather than through the intellect and moral sentiments, with the result that they develop the animal instead of the man. To illustrate:

Mrs. A gets her boy to do what she wants him to by promising him a doughnut or some candy; Mrs. B hires her boy to do right; Mrs. C threatens to punish her boy if he does not do right, and Mrs. D appeals to pride and tells her child how everybody will approve of his act. The results are that each secures conduct from an unworthy motive; and since every time we exercise a power we strengthen it, Mrs. A's boy becomes perverted in his appetites and refuses to do anything unless he can have something to eat; Mrs. B's boy develops the commercial instinct to a point where he becomes so selfish that he will not do anything unless he is doubly paid for it; Mrs. C's boy lives under constant fear and develops as a coward, will not act unless driven, right or wrong; Mrs. D's child develops a pompous pride and has no conscience beyond the approval of others. Each becomes a monster in his way. In all, action springs from an unworthy motive. The mothers wonder why their once good little boys have become so selfish, willful and ungovernable.

The why is very apparent to the psychologist. The continual excitation of the propensities to the neglect of the intellect, the conscience, and the sense of duty, has developed the former so far in excess of the latter as to make them the ruling elements in the character.

The wise parent never governs a child through its appetites or propensities, nor appeals to its baser nature when he wants conduct. Children that are governed through their appetites in infancy are usually governed by their appetites in maturity.

Children whose every act of obedience is obtained by an appeal to some selfish motive become pre-eminently selfish in mature years and not infrequently lapse into crime. The appetites and propensities should be carefully guided and made subservient to the will and intellect in every child, but under no circumstances should they be made the basis of conduct. In the animal they rule, but in man they should serve.

How Men Are Developed.

Intellect, conscience and love should govern every life. Every worthy motive has its spring source in these three elements of character. Every child should be governed through these three factors in early life that it

may be governed by them in mature years. To develop these qualities in the child they must be constantly appealed to and made the motives of conduct. To illustrate:

A mother wishes her child to do a certain thing. She should first kindly request it. If it refuses to act, show it why it should do so. This will awaken thought and tend to strengthen its mind. Next appeal to its conscience, saying, "You know this is right. You want to do right, and I can depend on your doing right." Whether it obeys or not, its conscience will be quickened. Third, appeal to its affections, saying, "I know you love me, and you know how happy it makes me when you do right." or, "Because of your love for me I know you will do this, for you know it is right and you always want to do what is right." Finally, if none of these secure the desired results, the mother should then say, quietly but firmly, "You must. You know it is right. Now, if you will not do what you know you should, then for your good I must compel you."

Here it is well to explain to the child how all men have to obey the laws of the state; or how papa and mamma have to do right; that it may see its case forms no exception. If it still will not yield, some form of punishment may be necessary. Usually the will of a young child can be brought into subjection by compelling it to sit quietly on a chair and think about the matter for a few minutes.

The young child will seldom respond as quickly when its higher nature is appealed to as when promised a penny or an orange, but by repeatedly weakening the higher elements in its character, they will become so strengthened as to form the ruling motives. This accomplished, the child becomes a law unto self and only needs maturing to make it a manly man.

SOCIALISM, INDIVIDUALISM AND NATIONALISM.

It is generally supposed that Socialism and Individualism are opposed to each other, but the truth is, they are opposite poles to each other. They are both indispensable halves of the one perfect government. They act and react upon each other in the same way that the two poles of a battery act and react upon each other, yet they are separate and distinct halves of the great body politic. The perfect government is necessarily socialistic and individualistic in its nature. Socialism is an association of individuals cooperating for mutual benefits, while individualism is the greatest possible amount of liberty for the individual compatible with justice and morality.

Nationalism includes both Socialism and Individualism and is the highest possible form of government, because it includes the essential principles of good government, viz. Union and Liberty. Union is impossible without liberty, and liberty is impossible without union, because these two essential principles of government are safeguards to each other. Union is impossible without liberty, because union implies mutual satisfaction, and the individual who is oppressed is not very likely to be satisfied unless he is a fool. On the other hand, liberty is impossible without union and cooperation, because union and cooperation protect the individual against extortion and robbery by private citizens who would otherwise usurp governmental or state functions in aid to their own private gains, as is now the case in our competitive social system.

Cooperation is distinctively a governmental or state function, and should always be exercised by the government or state, because there is a distinct line of demarcation between cooperative and socialistic functions and the functions of the private individual. Cooperative or socialistic functions are functions that all individuals could agree upon and be benefitted by, while on the other hand, individual functions are functions that all could not agree upon or be benefitted by, because of the varied tastes and desires of the individual. Because what would benefit one individual would be a sacrifice to another, thus creating inharmonious or conflicting individual interests. The truth is not sacrifice but justice and equity. Were it possible for the truth to sacrifice anything it would only impoverish itself just that much, and it is impossible to conceive of such a thing without conceiving of a monstrosity.

The object of government should not be to abridge the rights of the individual but to assure them, and any government function that does not give to all individuals more liberty than they would otherwise have, is wrong and should be dispensed with. The reason Socialism and Individualism have each met with so little favor with the masses is because the advocates of these respective doctrines are not broad minded enough to see that there is no conflict between Socialism and Individualism. They have each been holding up a half truth for the people to look at, and a half truth is as bad as a lie.

It should be the desire of every true Socialist to cooperate for the purpose of giving to the individual as much liberty as would be compatible with morality and justice, thus making Individualism an assured fact. It should be the desire of every true Individualist to promote individual liberty, but the individual alone is weak, because other individuals are opposing him. Thus the only way this individual can gain his individual liberties is by the consent of individuals opposing him, thus making it the plain duty of every Individualist to promote cooperation for harmony of purpose, thus making Socialism an assured fact and individual liberty possible. When taking a superficial view of Socialism and Individualism they appear to be opposed to each other, but upon closer inspection it will be found that the aims and desires of both are identical. They both desire more freedom for the individual. It will also be seen that the only way to gain more

freedom for the individual is for individuals to cooperate upon functions that belong to the government or state and at the same time assure to the individual the right to exercise private functions according to his own individual ideas or desires.

The truth is unity of being and diversity of expression. Thus all individuals should unite upon all things essential to the life and well-being of all, thus giving to the individual a sense of security that he would not otherwise have. On the other hand, the individual should be allowed to express himself, both in words and actions, with as much freedom as would be compatible with justice and morality, thus securing a greater amount of happiness to the individual than he could otherwise possess.

In order that the reader may see more clearly the difference between governmental and private functions, let us take our postal system for an illustration. This is distinctively a governmental function, because it directly concerns and benefits each individual. If it only concerned or benefited a few individuals, it would be a private function and the government should have nothing to do with it, because no just government would desire to benefit one of its citizens at the expense of another. We think we are perfectly correct in assuming that our postal system gives to every citizen of the United States more individual freedom than he would otherwise possess. Because it is necessary to the happiness and freedom of the individual that he be permitted to communicate freely and expeditiously with persons in all portions of the United States and the world, it is also necessary to the greatest freedom of the individual that this be done as cheaply as possible, hence the necessity of keeping our postal system out of the hands of private individuals, who would immediately raise the price of postage to the injury of all other individuals. If our postal system benefited and gives to all individuals more individual freedom than they would otherwise possess, then why should not the individual be benefited if all governmental or state functions were wrested from private individuals and exercised by the government or state as they should be? If our postal system is a governmental function, then why is not transportation a governmental function also? Would it not give to each individual a broader individuality if he were allowed to travel more cheaply? And the same argument applies to all governmental or state functions which are now being exercised by private individuals for their own private gains, and to the injury of all other individuals.

It may seem absurd to some people when we speak of polarity in government, yet it is as plain as the nose on your face to those who have eyes to see. The reason the world has had such miserably poor governments in the past was because its legislators and statesmen failed to discover this polarity between social and individual functions, hence they failed to draw the line of demarcation between the two poles of the body politic, and anarchy and imperialism have been the result. Daniel Webster hinted at this in his famous speech in the senate and Benjamin seemed to sense it intuitively in his book "Looking Backward," for he has drawn the line between social and individual functions very correctly. It is a positive truth that all individuals owe duties to society collectively. It is a negative truth that society as a whole owes duties to each individual separately. The former is the unity of being. The latter is the freedom of being. Thus unity is the positive pole of the body politic and liberty is the negative pole. Or if it suits the reader any better, we will substitute Socialism for unity and Individualism for liberty.

Thus we have a Socialistic Individualism which includes the two separate and distinct poles of the great body politic, which constitutes the perfect government. Upon close inspection it will be found that this great law of positive and negative obtains throughout all nature and in medicine and disease there are no exceptions. It is a positive medicine for a negative disease and a negative medicine for a positive disease. Therefore if our body politic is afflicted with the disease known as anarchy on its negative side, we should apply a positive remedy by removing all injustice from its positive or socialistic side, thereby removing the cause of the disease. Thus the anarchists would soon recover from their disaffection and become good citizens.

But if, on the other hand, we apply a negative remedy by hanging or imprisoning anarchists, we are only aggravating the disease by applying a negative remedy to a negative disease, thus throwing the great body politic still more out of equilibrium by more dissension, instead of restoring the equilibrium already lost by applying the proper medicine.

Again let us suppose that our body politic is afflicted with the disease known as imperialism, on its positive side—in this case the remedy should be a negative one, because the cause will be found on the negative side of our body politic, but manifesting as an effect on its positive side, thus making the disease a positive disease. Therefore the individuals must apply a negative remedy by exercising their individual functions to remove all oppression from the social or positive side of the body politic, hence the necessity of the individual having a voice in legislative matters as well as the necessity of voting directly upon all matters that concern him. Thus the "Initiative and Referendum" would be the best medicine known for a positive disease like imperialism. On the other hand, if we apply because a positive remedy will not cure a positive disease.

If we trust to the ones in power to remove their own offensiveness, they are not very likely to do it. The anarchist cannot remove his own anarchy so long as he is being oppressed, neither will the imperialist remove his oppression until he is forced to do so by having the proper medicine applied to him. Let us hope that some great physician may arise soon who will be able to apply the proper remedies to our body politic, otherwise it is likely to be a "dead corpse" soon, for it is very sick. The watchword of the future must be "Union and Liberty, one and inseparable, now and forever."

Trinidad, Colo.

FRANK M. CHAPMAN.

THE FUNDAMENTAL PRINCIPLES OF ETHICS AND THEIR APPLICATION IN PRACTICAL LIFE.

E. J. Schellhaus.

FACTS are the recurrences of all knowledge. They are the effects of causes which have their rise in forces. In the world there are four kinds of forces:

(1.) Mechanical, giving rise to the phenomena of the attraction of bodies for each other, of the power of heat, light, electricity, magnetism, cohesion and momentum (the quantity of power in a moving body). These forces are defined, and their phenomena explained and arranged in a logical and systematic manner, giving rise to the science of mechanics.

(2.) Chemical, giving rise to molecular attraction and explosive power. Most forms of matter—the soil, rocks, water and innumerable other forms, are the products of this force. These forces are defined and their phenomena explained as are those of mechanics, giving rise to the science of chemistry.

(3.) Vital forces, as is seen in the transformation of inert matter into organized tissue, possessing the attributes of sensation and motion, as is recognized by the phenomena which are defined and explained, arranged in systematic order in their various manifestations of orders and species and varieties, giving rise to the science of biology.

(4.) Mental and psychic forces, giving rise to self-consciousness and abstractive ability, of reasoning, of accumulating knowledge and applying it to the uses of life; of mental sensation, moral and spiritual, which are characteristics of human nature, as distinguished from animal nature. This force is likewise defined, its phenomena explained and treated in like manner as are the other forces, giving rise to the science of ethics.

These four kinds of forces, though producing phenomena so different in character, are in the same category; that is, giving rise to natural law, which is the mode of the action of a force—immutable, indestructible, inviolable, universal and eternal.

This exactness gives certainty to science. Mechanics, chemistry and biology are exact sciences, in so far as they are applicable to human needs; and upon their application to the uses of life, they can be depended upon with absolute certainty. In so far as ethics is concerned, as now accepted, it has no basis on the recognition of natural law, nor the recognition of the relation of specific cause and effect in regard to human conduct. The consequence is no two writers on ethics agree, since they base their systems on speculative theories, ignoring natural law to which man is absolutely subject; and the exactness to which a true system of ethics gives rise. This fact of disagreement, even to the extent of antagonism, is indubitable proof of error in their various systems.

Since ethics is the science of right conduct, and the well-being of mankind depends on right conduct, it is evident that ethics should occupy the foremost rank in the department of scientific knowledge.

It will be shown here in brief that the evils that give rise to suffering, misery, pain, degradation, crime, insanity and suicide, as seen in the conflict of interests and struggles for individual supremacy which have their rise in the dominance of selfish and sensuous desire in the ruling classes and the poverty, wretchedness and slavery from which the subjugated masses suffer, have their rise in human agency—conduct determined by the character of the feelings that give rise to it; for like causes produce like effects.

All desire to live, to enjoy, to be happy; yet how few realize the satisfaction of their desires! Even among the rich as well as the poor, this realization is far less common than is conceived because the satisfaction that selfishness and sensuality afford does not meet the demands of man's higher nature.

"Hope springs eternal in the human breast;
Man never is, but always to be blest."

To be blest, when he obeys the laws of his higher—his moral and spiritual nature. He is never blest because his hopes are centered on a false basis. The things he desires do not yield the satisfaction he anticipates. They are fleeting, cloying, and in excess they give rise to untold misery.

This universal discontent has its rise in the false conceptions of life and its purposes. When its true purposes are understood and duly appreciated, and their accomplishment which can be secured only by human agency is rightly directed, the incentive to reach that high and happy destiny will be a never-failing source of aspiration to its accomplishment. When men cease to rely on others and realize that their only source is in themselves, then the desire for happiness is so strong that all other considerations will be subservient to this, and it will be a sufficient incentive to the accomplishment of man's high and glorious destiny.

A clear and comprehensive conception of human nature is the great desideratum in the formulation and establishment of ethics. This is ignored by all writers on ethics; therefore, ethics in the true sense of the word is an impossibility, however great is its necessity for the needs of mankind. Existing habits of feeling, thinking and acting, are so firmly established that great and extraordinary effort is required to overcome them, and that habit which has its rise in higher and nobler desire than that which has its rise in selfish and sensuous desire that now dominates mankind, excludes the higher and nobler desire.

This proposition is presented for the careful and candid consideration of the reader: All that man knows or seeks to know, all that he obtains or seeks to obtain, all he does or seeks to do, all that he avoids or seeks to avoid, all efforts to satisfy some desire, to gratify some feeling, or to avoid some evil which he fears. Accepting the verity of this proposition, which is self-evident, follows its corollary, which is the fundamental law of human conduct, namely:

Man employs every means at his command, and pursues every interest

which he thinks will promote his best welfare, present and future, and he avoids as best he can the evil which he fears will bring him pain or misery.

No one can escape this law; he is compelled to obey it from the cradle to the grave. The vital question is, What is that which will promote his best welfare? That question has not yet been answered, though thousands have been offered. Socrates said, "To know the good and not pursue it is akin to madness." All obey this law, but what they pursue is a false conception of the good; it is selfish and sensuous desire; desires whose satisfaction fails to meet the demands of man's higher nature, and failure to satisfy is inevitable.

Socrates said the good is piety, justice, courage and temperance. We all know that; that is, we conceive it but we do not realize it; therefore we do not know the good and we cannot pursue it. This fact demands our earnest consideration. We mistake the conception of things for the things themselves. This conception we call knowledge and ascribe to it reality, when it is only the sense of reality.

What is believed and accepted as truth (though it is error) has all the force of truth; that is, the feeling aroused by the belief has all the force of a feeling that is founded on truth; since the feeling is real. This subject is so important that it requires frequent repetition. Sensation (feeling) is the life in consciousness—the cause of all activities, and through consciousness it gives rise to the sense of reality. The reality is in the feeling and not in the consciousness of it which is the universal misconception.

All questions of interest have their rise in sensation and all states of consciousness are inseparable therefrom; therefore, every mental operation has its rise and is based upon feeling of some kind. There is no mental element in consciousness; that is, in knowledge or in the will. These are instrumental and executive, and can be employed in the satisfaction of evil as well as that of good desire.

No language can express the importance and significance of these two fundamental laws of mental action, namely:

1. Feeling gives rise to the sense of reality of what is felt; but that sense of reality is no proof of its being reality, no more than the idea of a horse is a horse.

2. The force that gives rise to human conduct is in the feelings, and not in the conception of them. These two laws of mind are too important to be ignored. The great and fatal mistake in this respect is that the power that actuates human conduct is ascribed to knowledge which is regarded as the controller and regulator of all human affairs.

The non-recognition of these laws and the recognition of erroneous conceptions which are regarded as realities give rise to the perpetuity of evils that invade the life and destroy the well-being of countless millions of earth's inhabitants.

There is another consideration of vast importance that must engage our attention for a short time; it is this: Any truth when first presented fails to impress its importance and value because it is not understood nor duly appreciated. It is only by repetition that it grows and engages the attention. We find this is in the history of the development of science. When great discoveries were made their acceptance was very tardy. It required two hundred years to overcome the misconception of the geometric theory, and Sir Isaac Newton battled for many years for the recognition of the laws of attraction and motion. To one who has never studied geometry, the most obvious axioms require repetition and time to grasp their meaning. Say to him: The square of the space described on the hypotenuse of a triangle is equal to the sum of the squares of the other two sides. When first presented he will have no conception of it. This will illustrate the idea sufficiently.

Now let us apply this principle to the matter under consideration. Feeling gives rise to the sense of reality in what is felt. While no one will controvert the fact, the writer has never found one who has grasped its significance or appreciated its importance. The habit of regarding the conception of the reality for the reality opens the door for the entrance of error into the mind. All fail to recognize the fact that the feeling being spontaneous, does not engage the attention, and it is occupied altogether in the sense of the feeling which is accepted as the reality. The force that gives rise to human conduct is in the feeling, and not in the conception of it; but we take the conception for the reality. To illustrate: A man leaves his family in apparent security, on a brief journey. At his destination he receives a telegram that his child was suddenly killed. The love for his child which was not in consciousness until aroused by the telegram has changed his feelings. Now it makes no difference whether his child was killed or not so long as he accepts the idea. The telegram proves false, but the feeling persists as long as the idea persists. Without considering or doubting the verity of the telegram, the feeling aroused by it, gives rise to the sense of reality in what he feels; but this is no proof of its being reality. So in innumerable instances the feelings that are aroused have their rise in error.

The fundamental facts upon which ethics is founded are regarded as of little or no significance, because when they are first presented they fail to engage the attention, being so lightly regarded, while errors long established and grown venerable with age and respectability are readily accepted and held to with a death-like grip.

The self-evident proposition and the fundamental law of human conduct upon which it is based is as important in ethics as are the laws of attraction and motion in astronomy, and while the acceptance of the heliocentric conception struggled for two hundred years, so ethics, as an exact science, has before it a struggle for acceptance far more severe because it has not ocular demonstration like astronomy, and the vast special interests which are adjusted to existing errors, are greater than were those that astronomy had to encounter.

THE RESPONSIBILITIES OF MEDIUMSHIP.

THE willingness to assume the functions pertaining to any position not only requires the fitness of the individual for the post, but, also, that he or she realizes the responsibilities attached thereto. Irresponsible service is but the labor of a hireling, founded upon the hope of emolument, and, usually, concluded when the reward has been received.

There is another form of service, which involves no conception of responsibilities relating to the world or the individual. It is founded on self love, seeks laudation, fattens upon flattery; but such service seldom lasts for any sustained period of time. Should the stimulus be withdrawn, vanity is wounded, self love is offended, while the service, which should have been for the good of others, ceases, because self-love was the real inspiration.

Altruism is the true base of our service to others. Egoism is the corner stone of perverted and selfish individualism.

In all true spiritual work, or really useful humanitarian effort, altruism is the bed rock upon which we must build. This affirmation may seem as a counsel of perfection to some, for, say such, the world of daily life is the arena where men fiercely contend, and not therein can we find the signs of peace and love. Even so—though it is not entirely true—yet, our duty is not to be as others, but to live the higher and gentler life we believe in.

In the past, mediumship has been the means of securing for mediums an immunity from much that would have often proven to their advantage if they had been held accountable for. In certain instances this mistaken kindness—such as a word is permissible—has led to steadily increasing disinclination to face personal responsibility, and the resultant deterioration of moral and mental fiber has rendered it impossible for the individual to realize the fact that mediumship carries with it tremendous responsibilities.

In the first place, mediumship discloses a wonderful arcana of facts relating to the physical, nerval, cerebral and psychical constitution of the individual. Putting aside the scientific aspect of the matter there remains the moral side of the foregoing facts. Intimately bound up therewith is the question of health—bodily and mental. The perfect balance of bodily function means health. All practices tending to disturb that balance mean in harmony of functioning, and it cannot be even pretended in these days that inharmonious functioning presents good grounds for useful mediumship of any sort. Personal habits are essential matters. All diets, or personal conduct, which destroy bodily harmony, irritate or inflame nerves or organs, should be rigidly eschewed, for one of the first responsibilities of attaching to a medium is to offer the spirit world a pure, clean, healthy, uncontaminated bodily machine for its use.

Next would occur to the thoughtful the necessity of equable mental conditions. Our noble minded seer, Andrew Jackson Davis, over fifty years ago gave us his magic staff, "Under All Circumstances Keep an Even Mind," and therein is contained the germ of all forms of "metaphysical" teachings since formulated. If mediumship requires bodily health, it most certainly requires mental health also. Pure thinking is as essential as pure feeling. Pure thinking keeps the brain cool, the nerve forces harmoniously pulsating, the psychical aura as clear and lucid as the sparkling stream, winding its way across the plain, as the sunshine illumines its crystal clearness.

Yet, after all, the conception of the individual as to the value—may it be said the sacredness?—of mediumship is, in many cases, the most important point. Honest service for the good of others, not for place or pelf; single-hearted consecration to the high calling of serving two worlds by assisting the noble ones of the Beyond to bring light and truth to our world; not only, however, as instruments to such ends, but further, that the millions of the great multitude of the democracy of life—who, after all, make up the greater part of our common brotherhood—may receive from the army of the unsung departed the proof that death does not destroy, nor the grave divide, even the humblest departed loved one from its friend on earth. To help the toiler in his home or the prince in his palace, to realize the blessed communion between the two lives is the sublime function of mediumship. Is it not, then, a serious responsibility to serve in such a capacity? Should not all who are in the ranks of mediumship recognize the responsibilities of the position and live up to them?—Banner of Light.

RADIIUM AND ITS MYSTERIES.

By Sir William Ramsay.

THE story of the discovery of radium is full of interest, and my readers may pardon me even if it is again told; for it forms the first chapter in a volume of which many have still to be written.

M. Henri Becquerel, prompted by a hint from the celebrated mathematician, M. Poincaré, discovered that the compounds of uranium, a somewhat rare metal, as well as the metal itself, were capable of impressing a photographic plate wrapped up in black paper, or otherwise protected from light. It was also found that such salts, placed near a charged electroscope, discharged it, the gold leaves falling together. An electroscope, it may be explained, is a metal box with glass sides; through a hole in the lid a wire passes. The stopper which closes the hole and supports the wire, is made of sulphur, or sealing wax, or some other material which does not conduct electricity. From the end of the wire are suspended two

pieces of gold leaf, hanging down so as to be visible through the glass sides of the box.

If a piece of sealing wax is rubbed, so as to excite it electrically, and if the projecting end of the wire is touched with the rubbed sealing wax, a small charge of electricity is given to the wire, and through it to the gold leaves, so that they repel each other, and fly apart, making a figure like an inverted V. If the wire be touched with the finger the electric charge is conducted away through the body, and the leaves swing back into their original position.

This effect of discharging was found to be produced when a salt of mineral containing uranium was placed inside the box. Mme. Curie, a Polish lady, living in Paris, noticed that the rate at which the gold leaves fell together was more rapid with certain uranium minerals (specimens of pitchblende) than could be accounted for by the uranium oxide in the mineral; she therefore separated the mineral into its groups of constituents—uranium, iron, lead, barium, bismuth, etc. (for the mineral contains all these and many other elements), and tested each group as to its power of discharge. At first she thought that she had traced the discharging power to the bismuth group, and attributed it to an element which she named "polonium," after her native country.

This discovery has been disproved, but it appears that the amount of polonium obtainable is exceedingly small, and difficult to separate from bismuth. Subsequently Mme. Curie discovered another element of the barium group, possessing enormous powers of discharge, and to this element, which occurs in relatively greater amount, she gave the name "radium."

It is an undoubted element in the sense in which that term is generally used; its salts resemble closely those of barium, and its spectrum has been observed by M. Demarcay, Prof. Runge and Sir William Crookes. Its atomic weight has been determined by Mme. Curie as 225; the atomic weight of uranium is the highest known—240; and there is some evidence from its spectrum that radium may have even a higher atomic weight—over 250—and that the sample analyzed by Mme. Curie may not have been quite free from barium, of which the atomic weight is only 137.

While these researches were in progress M. Curie and Dr. Schmidt discovered simultaneously that another element, thorium, of which the atomic weight is 232, also possesses the power of discharging an electroscope, and, moreover, that if air be led over salts of thorium, the air acquires and retains for a short time discharging power.

Further Discoveries.

The subject was taken up by Prof. Rutherford, of Montreal, and by Mr. Frederic Soddy, who then worked in his laboratory, and they found that if the "active" air were cooled with liquid air it lost its "activity," the active portion remaining in the cold tube. On warming the tube the active portion was carried forward, and with it the discharging power. They also found that a similar "emanation," or gas, was evolved from salts of radium, possessing a much more permanent discharging power. While the "emanation" from thorium salts "decayed" in a few minutes, that from radium salts lasted a month. It, too, was condensable when cooled; it was luminous, and imparted temporary luminosity to objects which it touched ("excited activity").

The fact that a radium salt is always hotter than its surroundings, discovered by the Curies, implies that radium is continually losing energy; and if the radium salt be dissolved in water some of this energy is expended in decomposing a portion of the water into oxygen and hydrogen gases. Prof. Rutherford and H. T. Barnes have recently shown that "more than two-thirds of the heating effect is not due to the radium at all, but to the radio-active emanation which it produces from itself." In November, 1902, Messrs. Rutherford and Soddy concluded from their experiments on the emanations from radium and thorium that they are "inert gases, analogous in nature to the members of the argon family," and also they threw out the surmise, "whether the presence of helium in minerals and its invariable association with uranium and thorium may not be connected with the radio-activity."

Now, I had the good fortune to discover helium in 1895; it is one of the argon gases, and is contained in certain minerals, and when Mr. Soddy came to work with me in the early summer of 1902 we tested the truth of this surmise, and we were rewarded by success. The fresh emanation from radium does not show the spectrum of helium, but as it "decays," helium is produced in minute but ever-increasing quantity.

We can help ourselves by an analogy. Very complicated compounds of carbon and hydrogen can be produced; one containing 36 atoms of carbon and 62 atoms of hydrogen is known. But one of, say, 200 atoms of carbon and 402 of hydrogen would almost certainly fall to bits; it would split up and give out heat. The supposition appears reasonable that just as there is a limit to the possible number of atoms in such compounds (for the molecules or groups of atoms fall apart by their own weight), so there may be a limit to the atomic weight of an element.

Those elements with high atomic weight, such as thorium, uranium and radium, are apparently decomposing into elements of low atomic weight; in doing so they give off heat, and also possess the curious property of radio-activity. What these elements are is unknown, except in one case; one of the products of the decomposition of the emanation from radium is helium.

Can the process be reversed? No one knows. But as gold is an element of high atomic weight, it may be confidently stated that if it is changing, it is much more likely to be converted into silver and copper than it is being formed from them. At this stage, however, speculation is futile. It is certain that further experiment will lead to more positive knowledge of the nature of the elements and of the transformations which at least some of them are undergoing.—London Mail.

FROM PATRIARCH TO MILLIONAIRE.

Some Historic Failures in the Attempt to Create Brotherhoods.

By C. S. Carr, M. D., Columbus, Ohio.

IN THE evolution of human society, we had first the patriarchal age. In this age, human society was simply large families where the ties of blood held people together. Sons and daughters were married, and at the old homestead grandchildren and great-grandchildren were reared as one common family. The old grandfather or patriarch was the priest, teacher, lawgiver and doctor. At his death the eldest son took his place and the family grew larger and larger.



C. S. CARR, M. D., COLUMBUS, O.

At last, inevitable dissension split the family in two. Then, like a hive of bees, part of them would swarm off by themselves and begin to segregate another family. Dissensions between families commenced to occur. The ties of blood were not strong enough to hold them together. Although descended from one common parent, they began to hate each other. Thus ended the first experiment in trying to make brothers and sisters of men and women. It ended in failure. Suspicion, arrogance, distrust and ambition were stronger in the hearts of men than the natural ties of blood relationship.

Then began the second experiment. This was the tribal relation. Tribes of men governed by chiefs or leaders separated themselves and became subject to common law. The chief was an absolute ruler. Everybody was expected to obey him. As the tribe grew larger this task became more difficult and complicated, but common danger and common necessity held them together. The tribe was sure to be surrounded by hostile tribes, and their safety depended upon standing together. A common language, a common religious belief, attachment to a common locality, were the ties that bound them together.

But again the evil and bitterness that rankle in human hearts broke them asunder. Tribes were split up and those that had been reared together, had been taught the same superstitions, became deadly enemies. Thus it was the second failure to make brothers of men was completed. The tribal experiment, like the patriarchal experiment, failed to keep brothers from killing each other.

Then came on the military age. Nations were formed and large military organizations were organized for the protection of the nation. This at first promised no better result than past failures. Army was pitted against army, soldier fought soldier, and the struggle of life and death continued. At last a military organization stronger than all the rest made a conquest of the whole world. The weaker nations were subject to the stronger. Peace began to reign. The strong arm of military power kept down insubordination and held back insurrection. For two or three centuries the world had peace.

But it was a peace that was forced upon them. Military government became arrogant, lazy and self-conceited. The strength and virility that first gave them power over the world began to weaken with luxurious habits and physical excesses. The frugal people of the north waxed stronger and stronger until the gathering hordes of untamed, untrifled subjects faced the military power that had long held them down by superior force. In a short time the proud nation that had once ruled the earth was dethroned and scattered in all directions. Once more the world was broken up into hostile fragments. Once more military organizations faced in deadly combat other military organizations.

Then sentiment began to play a part in holding men together. Theology began to sweep the earth and bring men under its sway. Vast numbers of people were held together temporarily by a common church organization and a common theology. Fanaticism reared for a time stronger than human hatred and men who had long been enemies became brothers by worshipping at a common shrine. But, alas, the sting of human hatred continued. The adherents of one theology soon began to hate the adherents of another theology.

Consanguinity had failed to make brothers. The tribal relation had failed. Military force had failed, and the world witnessed the failure of theology to bind people together and make brothers of them. Still the dream that some day the world would be a place where love should reign and fraternity should rule, this dream continued. All men looked for the coming of the Messiah who should bind men together in bonds of fraternity that nothing could sunder.

A new force now began to make its appearance. The industries of men, which had gone on in spite of all the hate and strife, were growing stronger and more powerful among the people. Honest toil, honest invention, production and supply, became the vocation of a constantly increasing number of men and women. A new bond began to unite men together—the bond of commercial relation. This tie, at first uniting only members of the same nation, gradually began to leap over national boundaries and bind nation to nation. To-day we find ourselves in the midst of a new era—a rapidly forming kingdom of human fraternity.

Men are beginning to ask of each other now, "What are you worth to the commercial world?" What the tie of blood has failed to do, the force of war and the emotion of theology had also failed to accomplish, the business relations that exist between man and man, nation and nation, have stepped in to fulfill. It matters little to-day whether two men are of the same blood,

of the same tribe, of the same nation, or of the same religion. The only thing that aways men to-day is whether between two men there exists any relation that can be turned to mutual and pecuniary advantage.

Men no longer ask, "Who are you?" but they ask, "What can you do?" Men no longer ask, "What do you believe?" but they ask, "Is your credit good?" Men are no longer drawn together by common speech or by common nationality, but by common interest. Commerce is binding the world together as it has never been bound before. The ties of family, the force of war, the fraternity of theology, all have shown themselves too weak to become the connective tissue that should bind the nations of the world together into one common fraternity.

But commercialism has undertaken this task, guided only by selfish interest, actuated only by motives of personal gain. Yet it is a glorious truth that the leaders of commerce to-day are unconsciously the messiahs that are ushering in the kingdom of God upon earth—that kingdom which shall make all men one blood, all tribes one kin, all nations one people, and all religions one brotherhood. Commerce has not yet accomplished this, but this is the direction in which it is moving. This is the goal towards which it is rapidly hastening.

The rapid combinations of capital and the rapid combinations of labor form two contending armies that now confront each other. There ought to be no hostility between these two classes, as their interests are one. Like two terrible giants they stand facing each other to-day, alert, distrustful, and determined to allow no advantage to escape them. One has the same right to exist as the other. One is as necessary to the evolution of human society as the other, and little by little they are coming to understand each other. Some day, in the near future, these two giants will lay down their weapons of warfare and become friends.

The combinations of capital will have so economically organized production and distribution as to give labor the best possible chance to produce the most with the least outlay of effort. The combinations of labor will have so trained and disciplined labor that its efficiency and reliability will be assured. Representatives of capital will convene with representatives of labor and these conventions will gradually take the place of legislatures and congress. Directors of the various commercial enterprises will stand face to face with the representatives of labor, contriving, planning and forecasting for their mutual benefit and profit.

Then, in that day, commerce will have brought to the world what socialists and communists have so long been dreaming of. Then will begin a reign of absolute justice. Every man will receive the exact equivalent of his worth to human society. His creed will cut no figure. His nationality will neither hinder nor help. No soldier will protect him, no policeman prevent him. He will be reckoned exactly for what he is worth. The labor of his hand or the labor of his head will be rewarded for just exactly what it is worth to humanity.

But in this happy union between labor and capital many will be shut out. The indigent, the careless, the defective and diseased will form an ever increasing mob which will fill the insane asylums, prisons and poor houses. As the exactions of capital and labor grow more critical the bowling mob of those who are left out will grow larger. Yet this mob must be fed and clothed and housed. Capital and labor will have the bills to pay. Some day, when this burden has become too tiresome to be borne any longer, the capitalists will turn toward the problem of providing for those who by weakness of brain or body are not able to provide for themselves. The same business sagacity that has built up the vast enterprises of the world will then be directed toward the problem of taking care of the insane, the criminal and the pauper. For the first time in the history of the world this problem will be looked at from the business standpoint and its solution will be very easy.

The commercial man will see that a healthy vocation and decent wages will go farther toward emptying these public institutions of their inmates than all the sentiment and unbusiness-like gush that has heretofore been showered upon this problem. It will take a good business man about fifteen minutes to see, after looking this problem squarely in the face, that it is cheaper to furnish these unfortunate creatures employment than to support them in idleness. The problem of furnishing them honest employment and decent wages will then be, not a matter of sentiment or charity, but a matter of pure economics and business policy.

Then, for the first time in the history of the world, will exact justice be meted out to these unfortunate classes. They will be provided with decent homes and furnished with normal labor, and no well man or woman will be without the means of earning an honest livelihood. There will be no paupers then, there will be very few criminals, and many of our hospitals will have to close their doors.

When this day comes then the law spoken of by Jesus will have been fulfilled. This is what Jesus meant when he said: "I came not to destroy the law. Verily, I say unto you that every jot and tittle of the law must be fulfilled." But after the fulfillment of the law has secured for every man and woman exact justice, the end is not yet. The law is but the school-master bringing us to the reign of love. When exact justice prevails it is time enough to talk of love. The gospel will always strike discordant ears until men have a fair chance in the battle of life. It will be entirely useless for the millionaire to dole out portions of his ill-gotten gains to convert to Christianity the paupers he has made. These people cannot accept love from the same hand that has picked their pockets. But once let justice prevail in the world, then love will also begin to prevail.

The commercial world is to-day the forerunner of the Messiah. The commercial world is the modern John the Baptist crying in the wilderness, "Prepare ye the way of the Lord and make His paths straight." It is bringing in the law of exact justice. But the advocate of commercialism, clothed

as he is with absolute righteousness, is still not worthy to loosen the latchet of the shoes of Him who cometh after.

When the peace of commercialism has become fully established on the earth, then will that kingdom of love and human equality that Jesus predicted so long ago be here. This is the real millennium that awaits the world. The second coming of Christ, which has so long been the hope of the world, will be verified in that day when the law of supply and demand and the law of rendering exact equivalents have found their complete fulfillment in the conduct of man. This vast structure of commercial righteousness, contrived in mathematical exactness, bolted and braced by strict weights and exact measures, this vast superstructure reared on the foundation of human need and human aspiration, is but the vast scaffolding around which will be built the real temple of God. In this temple no sound of hammer or saw will be heard. Everything will be cemented together by human fraternity and human love. All relations will be spontaneous, actuated only by the desire of pure hearts and clean minds. There will be no law then, there will be no might, all compulsion and repulsion will have vanished and instead there will be only affinity and affiliation.

This is the great day for which the world has waited so long. In the meantime, while the world waits for the second coming of Christ, we ought to be obedient to His first coming. Jesus knew that the world would have to wait a long time for the coming of the kingdom. He prepared His disciples for the coming of the millennium by preparing them for that work that precedes the millennium. While the inherent forces of society are working out the problems that will lead to the final happy consummation (which God foresaw when He created the world), the disciples of Jesus should be going to those who have fallen in the midst of this awful conflict.

While the world waits for the millennial day to dawn, there are those who are perishing by the way. To these the Christian minister is called. It was to these that Jesus went. These are the sheep to whom He has called the shepherd. This is the vineyard in which His laborers are expected to work. This is the harvest already white for the harvester. The true Christian minister can form no part of the commercial world. It is to those whom this commercial world has flung aside as being worthless that the Christian minister is called.

Underneath the great commercial structure that is rapidly forming to-day, under a vast accumulation of chips and litter, lay scattered a hopeless, hapless multitude. These chips and this litter are men and women who are broken in body, broken in heart and mind. For these creatures neither labor nor capital has any use. They are the debris of a commercial age. If the Christian minister does not go to these, stay with them, become as far as possible their friend and protector and companion—if he does not do all these things it is because he has turned his back on his Master, Jesus. It is because he has refused to obey the last request of Jesus when He said to His disciples, "Feed My lambs."

NATURAL LAW.

By W. V. Nicum.

ARBITRARY or legislative law will never take the place of natural law, hence the reformation of the race will never be brought about through politics. I care not how seemingly a party may be working for the masses of the people, the objective point will never be reached except through the education of nature's laws, which are divine laws, and act from within. They are constant and reliable; while man-made laws are uncertain and unreliable.

However, legislative laws are good in so far as they hold the race in check temporarily and at the same time teach the people that unreliable man-made laws are not the means by which and through which we are to reach the higher civilization. The human race learns by contrast. Our mistakes and the results are nature's methods of waking us up; our continually "kicking against the pricks" induce us in time to change our course, and by changing our course we perchance come into harmony with natural laws and orderly action which we find recuperative and working for our salvation. So by experience we learn our lessons; we learn to solve our problems and in learning to master the simple and primary lessons we are better fitted to undertake and master the more complex ones. This is evolution working out man's destiny along lines of least resistance.

We find that all nature, including man, is governed by law, and when we work in harmony and in conjunction with law the results are stable and successful perfect.

Electricity has certain laws or methods of action and as we discover them by experience and come into harmony with them we add to the world's greatest achievements along electrical lines. We look about us with amazement at the wonderful advancement man has made the last few years in utilizing the power of electricity. Our factories, places of business and our homes are being illuminated by this subtle power. Continents, empires, states and cities are brought in close proximity with each other by cable, telegraph and telephone. All because of a natural law. The same might be said of steam, which is driving monster steam engines both on land and sea, making travel as comfortable and pleasant as being in the most modern equipped home in the land. All because of natural law.

But if we work in opposition to these laws and their peculiar ways there is an explosion or a waste which teaches us we are out of order; we are in contempt and thus punishment is the result for our lack of knowledge, which in our ignorance we call evil.

However, man is beginning to recognize the universality of law and understand that in order to be successful in any department of life—business, social or political—he must base every procedure on natural law, "Divine law."

Every failure in this world comes from a disregard or violation of the established order of nature. In politics men attempt to reach the objective point by taking "short cuts" and cheat nature, but in the last analysis we find they have failed, and another attempt is in order by some other political party which only records another dismal failure, and all because their methods were based on man-made laws for selfish gain instead of natural laws, "Divine laws." Socialism as it is to-day is nearer the ideal than any political party past or present, but true socialism is not a matter of political form, but it must be located within the human heart and consciousness in order to be in harmony with natural law.

Thus we feel the proper way to reach this higher ideal of life is through the proper education of the race rather than through the instrumentality of any political party or political movement.

The future generations will be taught that there is a spiritual side to their nature that needs attention rather than their physical organization alone, or rather the spirit man who lives forever is the all-important factor of life. They will be taught to live more in the spiritual, which is the subjective side of life, instead of so much in the physical, which is the objective. How well Jesus the Christ understood this great truth when he said, "Seek ye first the kingdom of God and its righteousness and all else shall be added." But it is very hard, I am sorry to admit, to accomplish much with the more matured majority of the race, as they are set in their ways and so completely under the baneful influence of race thought that a new idea, a new thought, or a new truth, is painful to them.

As it appeals to us the salvation of future posterity depends wholly on the education of the child along psychological and spiritual lines, or, in other words, in accord with natural law. As we educate the race in the truth and universality of law and the importance of its recognition which is coming into the kingdom then all else shall be added as a natural result. But so long as our public school system persists in being thoroughly scientific and ignores the higher law, the spiritual and psychic law which pertains to the real man, the spiritual man, just so long will the great problem which permeates every department of life remain unsolved—just so long will the ideal of the brotherhood of man be unrealized.

Let our schools teach the young mind spiritual and psychic science as well as physical science.

Teach the child through the law of hypnotic suggestion; teach him to understand that the law of faith and the law of attraction are all-important factors in life as well as the other sciences taught.

Florence Huntly has well said: "Between the bigotry of science without faith and the bigotry of faith without science truth runs a terrible gauntlet."

This higher education is our future work, yes the work at hand now. Therefore I would recommend that all readers of the "Light of Truth" obtain the book called "Child Culture," by Newton N. Riddell, and read it, YES, STUDY IT AS THE BASIS OF THE FUTURE CIVILIZATION, which depends upon the natural laws that are laid bare by the author after years of study and research.

We know even from our limited experience in hypnotic suggestion that the future educator must take cognizance of this important science, as suggestion rules the world for good or evil.

Dayton, Ohio.

THE NOBLER PART.

TO follow after what you deem the right
To live according to your highest light,
For freedom and humanity to fight.
To dare speak out the thoughts within your heart,
To persevere, despite the sneers of fools,
To speak, despite the isms and the schools,
To stand for Truth, despite accepted rules.

This is the nobler part.

J. A. EDGERTON.

THE LANGUAGE OF THE FUTURE.

Speech, whether by written or spoken word, is too crude and slow to keep pace with the needs of the now swiftly ascending mind. The mind is feeling about already for more perfect forms of human intercourse than telegraphed or telephoned words. However little we know of it—however little we believe it—telepathy, theoretically, is the next stage in the evolution of language.

PROFESSOR HENRY DRUMMOND.

AUTO-SUGGESTION.

From Judge.

"No, no!" cried the beautiful dame, holding her hands to her face and retreating. "Please don't! Now, if you only make yourself think you have kissed me I am sure it will be all the same. You know you believe in mental science, and—"

"Tell you a better plan than that," interrupted the young man. "Just you make yourself think I haven't kissed you after I have."

The Light of Truth

ISSUED EVERY SATURDAY BY

THE LIGHT OF TRUTH PUBLISHING COMPANY
409 Ellsworth Building, Chicago, Illinois

JAMES B. TOWNSEND, President

WILLARD J. HULL, Editor

VOLUME XXXIV.

JANUARY 9, 1904.

NUMBER 2

TERMS OF SUBSCRIPTION:

One Year.....	\$1.00	One Month.....	\$.10
Six Months.....	.50	England or Europe.....	1.50
Three Months.....	.25	India or Australia.....	1.50

Clipping Notice of five lines inserted free; 10 cents per line over that number

ADVERTISING DEPARTMENT—H. G. SOMMERMAN
NEW YORK CITY, 509 TEMPLE COURT; CHICAGO, BOYCE BUILDING

WHEN RENEWING YOUR SUBSCRIPTION GIVE YOUR PRESENT ADDRESS, AND IF CHANGING LOCATION GIVE BOTH PRESENT AND FUTURE ADDRESSES

LIGHT OF TRUTH TELEPHONE.....HARRISON 474

IT TAKES CHICAGO TO SHOCK A PLANET.

THE almost unparalleled holocaust that visited Chicago last week gave pause to the two millions of souls here and sent a shock of horror around the world. The six hundred lives that went out left behind them a legacy of warning that may well be heeded by public authorities and theatrical managers in general, and it probably will be heeded. Not one of the two score of playhouses in Chicago but what may be the scene of similar terrors at any time unless steps are taken to insure public safety, whatever may be the cost to private managerial pockets. It is all too true that the greed for gain on the part of playhouse managers, added to the heedlessness of the public, lies at the foundation of such calamities as this. Chicago made a worse history in ten minutes of that eventful afternoon than it can ever offset in good works for the public welfare. It all seems so utterly useless, too. Had there been a reason for such a tragedy some compensation might be sifted out of it. Nothing now can blot out the record indelibly written on the scroll of this mighty city. It is the silent, cold, lifeless stupefaction that has accompanied the horror which makes it all the more terrible. Chicago has not yet really awakened from the trance into which it has been plunged, and all one hears is, "Awful! Awful!"

New Year's day was ushered in in silence and gloom. The day after—Saturday—has been observed as a memorial to the dead, six hundred funerals in two days, and more to follow as the injured, one by one, wander away to join the great company in the life apart from earth. Innumerable ties of love severed, with ignorance regarding the status of the lost, adds to the sorrow, the pity of this awful thing that has been done in our midst.

The long line of insatiate, insensate corruption in municipal affairs culminated in that exquisite fire trap, gilded with gold paint, and bespangled with tawdry tinsel, and called the Iroquois Theater. Fifteen minutes before the fake asbestos curtain was rung up before that audience composing the flower of Chicago's maidenhood and womanhood, a creature of the municipal government inspected the baited trap and pronounced it "all right." It was all right. He had the job. HE HAD THE JOB.

The drag net is now being drawn through the spew and spawn. The monstrous spasm of a stunned city, the greatest center of pluck and energy on earth, with morgues bursting for three days last week, and whose soul has been speechless in terror ever since, has taken on the form of vengeance and the cry is, "Somebody must be punished for this thing!" And somebody will be punished. But the six hundred who outrode Balaklava's six hundred last Wednesday are silent, cold, unreplying. How shall the punishment atone for what they suffered?

No, gentlemen of the executioner's block, the only adequate punishment you can inflict that will palliate this great wrong is to raze every theater in Chicago to the ground that is not built and maintained according to the best rules of public civilized conduct, to the end that a repetition of this world staggering record of useless slaughter shall be impossible. The people of this city are a fun-loving, generous people. They support the playhouses in splendid style, and those temples dedicated to the drama and the arts should be as secure to them and their lives as their homes are. The ordinances are adequate, the laws are adequate in their provisions to insure safety, but we are within the bounds of the truth in maintaining that there is not a theater in Chicago that is constructed and operated in accordance with the law and ordinance. And this fact

is thrust upon the public because men like the building inspector who pronounced the Iroquois theater "all right" have their jobs. They have their jobs. That is all there is about it. It is a job from the mayor's office to the street sweeper.

Let now the people of this city who love order, who love progress, who love the right, turn from this climax of jobbism and wrench themselves loose from the apathy and heedlessness on their part which have produced it, and make a clean city. Let their temples to Thesps be ornate and wholesome. Every theater should stand alone with at least two streets about it and wide areas on the other two sides, providing ample ingress and egress. These are public institutions and should be entirely under public supervision, with an enlightened public conscience behind it all. There should be no stairways and no angles or short turns. There should be straight or curved inclined planes, wide and ample, to take care of great crowds. There should be emergency exits at the end of every row of seats, and these should be at all times ready for immediate service. These are the essential things. A hundred other lesser essentials would be in order in an up-to-date theater.

Not room, you say, in crowded districts for buildings like that? Well, there was room enough for the Iroquois death trap.

THE LESSON OF A GREAT DISASTER.

OUT of every catastrophe that befalls mankind there comes some marked element of the common humanities. That which shocks society the most intensely tends to cement those natural bonds which an artificial life too often sunders. And so out of the holocaust that plunged this city into unprecedented sorrow last week, there is to be found in marked degree a leveling of barriers that ordinarily dissociate people from one another. The absence of these barriers and the feeling of a common interest in a life that is in reality one and absolute, is the great lesson of the calamity now bearing in upon the public mind. Sects and creeds and opinions have been swallowed up in the common sorrow that has brought all into a realization of their kinship, and this was not a touch of nature either. It was the touch of human greed and heedlessness. Everywhere there arose in the thought sphere, not the hand of God, but the hand of man has wrought this thing. It has not been a visitation of nature, but a visitation of man upon himself, of society upon its members, and so the cry has been ringing and it will continue to ring through the sensibilities of the people of this city. What shall be done to offset the terrible doom that has befallen so much of the flower of Chicago and dragged her skirts in sack cloth and ashes?

And the answer first comes in the awakening of the public conscience, the closing up of the barriers, thus knitting a little more firmly together the ties designed by heaven to govern and control mortal associations.

It is significant, too, that womanhood, ever the Sacrifice in the Way of the World, should again come forward and lay down on the altar.

We are to remember that the great majority of the lost were women and young girls, the flower and bud of humanity. It seems a most singular combination of circumstances that has brought this element of the social progress into view and again punctuated the fact that woman is the vessel, the burden bearer of the world's thrall. The woman goes down into the valley of death that the man may have life, and unto her is given the office of atonement.

But what of these women and children who succumbed? Despite the cleaving together of society in one common peril, the voiceless lips of the departed give no response. And why? Because those remaining in the pit of grief and despair are not ready to listen to the spirit. To say that these have been changed in the twinkling of an eye and have met the eternities in reality which aforetime they were in ignorance of, although face to face with it all, is too much for the average mind, and so while pagan and Christian find common ground and in the blanched faces of one another read the message of their common origin, fraternity, and destiny, the pall that hides the glorified faces and forms of the sacrificed hangs gloomily upon them.

This tragedy is enough to awaken a lively interest in the only answer that can reach the ear and understanding of the palsied mourner. Will it be done? Will the outreaching arms be felt and the tender assurance of Nature's subtle provisions for the eternal well-being of humanity be heard?

And what will be the burden of that message? Will it breathe vengeance upon the poor creatures whose immediate heedlessness and greed for gain launched them into a world of light and beauty? The sacrifice would be of no avail if this were so.

That message will be the old, old message of human love and truth. And the punishment will be the greater because love will breathe upon hatred and corruption. The angel side of humanity is continually heaping

coals of fire upon the demon side of it. Were the coals of this fearful disaster hot enough to punish the sins of the people?

Nothing happens. Chicago is yet too close to the tragedy to perceive cause and sequence apart from the physical properties of the question. Chicago only knows that somebody is to blame and must be punished. In a more calm reflection this will give way to the true cause and sequence which lie far back in the play of those forces which have to do with destiny.

Children who play with fire must expect to be burned. This is literally and figuratively the crux of this awful situation. Is not the whole working machinery of society a system of toy-making? What is there of permanence about it except death and taxation? A working hypothesis of society in the making cannot be expected to produce final results. The childhood of the divine human is only just now coming up over the horizon of a world of animalhood, the parentage of it; society is too close to its ancestral halls to heed as yet the wails of the new-born child. Society is to the minor born. It is legitimate. The Iroquois theater was legitimate. So is Chicago's wheat pit. Everything is legitimate, even the understanding of a people who require such a thrashing as this to wake them from their stupor.

Then what? They turn to each other. Asjerities become softened. It is the chastened one who feels. He needs kinship. He requires the humanities of his kind. If he only realized it the horror of his whole social and economic environment would compel him to turn daily to his fellows to give and receive succor and sympathy. But the social machine runs smoothly and noiselessly! Except when a slip of the coals occurs and something like the ill-fated Iroquois theater throws him into convulsions, he never realizes how close he is to the toppling point of the toy pyramid he has helped to rear.

IF CHRIST WERE TO COME.

SHOULD Christ, the Nazarene, visit this country of ours in this holiday time would he find much change in the race he yearned to save? He would see a civilization wrought out by invention and material progress. Institutions have changed. Is not the race of man the same?

* * * * *

He would find the money changers whom he drove in anger from "My Father's house," sitting not only in the temples of religion but in the sanctums of the press, the courts of justice and the public places of the makers and enforcers of the law. He would find the commercial spirit against which He thundered in the sermon on the Mount enthroned in every place, even to the marriage altar. The seller of idols still cries his merchandise.

* * * * *

He would find here, as in Palestine, the hard master and the unprofitable servant; those who daily offend His little ones; the whited sepulchers. Scribes and Pharisees; the prodigal son and the envious older brother; the bloodthirsty mob; the leper and the Magdalene; Caesar still kills his countryman, the Jew. Pilate washes his hands. And the populace cries, "Crucify him," and releases Barabbas, the robber.

* * * * *

But He would also be cheered to find His love enthroned in many hearts. He would find more than one John the Baptist crying in the wilderness whose voice is unheeded. He would find a people whose eyes are being opened to the sin of corruption in high places. He would be able to master a great army anxious to be led against the foes of His kingdom. He would find a rising indignation against those who sin against the widow and the fatherless. He would find fighters of falsity, lovers of their kind, striving, praying, hoping—a Christly brotherhood. He would find the heaven of righteousness working in many lives. He would find Duty at its post. He would find that Faith has not fled the world, that Hope is undismayed and Charity still abides.

* * * * *

Ah, but it is slow, this regeneration of a race. But it is sure! To the All-Father a thousand years are but as a day. And the day that prophets have foretold, the day that poets have dreamed of and singers sung, that day will come—that day when the lion and the lamb shall lie down together and a little child shall lead them; that day when Justice shall walk hand in hand with Mercy; that day when Pride shall stoop to kiss her sweeter sister, Humility; that day when in every land and on every sea man shall meet his fellow man and say to him—My Brother!—Milwaukee Journal.

The man who moves with the world ought to disabuse himself of the idea that he is moving it.

The Chicago crime committee has the most significant opportunity that any body of men ever had to deal comprehensively with the crime of a great city. It has the opportunity to treat crime not as an excrescence which needs amputating, but as a disease which needs hygienic living. Playgrounds, parks, truant schools, probation systems—these things mean hygienic living and expel crime from the body of society before it has had time to poison our blood.

HE CATCHES THE BEAMS OF THE TRUE SPIRIT LIGHT

I KNOW of nothing in our world to-day which has such power to compel the enthusiasm and expectancy and arouse the latent divinity in human souls as that faith and that movement which is saying in all its philosophy and in all its endeavors, as nothing else is, that we can be fellows. We can be comrades. We can make this a world of comrades. We can put an end to these awful sacrifices of men, women and children. We can secure such a readjustment of activities, such a division of labor, such a new and better principle in the ownership and management of civilization, that every man who wants to can live a complete unfeared life. We will not permit the slaughter of human beings. We have destroyed the Bastille. We have put away from us some of the ancient symbols of barbarism and savagery. We will destroy these later implements of torture and establish society on a basis of brotherhood.

—William Thurston Brown

THEIR "WORKS" DO FOLLOW THEM.

"THE Rich don't seem to make anything. What is it they save?" asked Hodge of Professor Status Quo.

"Well, for one thing," said the Professor, "they save you from the temptations of riches. The poor we have always with us—to do our dirty work."

"Then, it's our money they save?" said Hodge.

"Well, yes; of course, in a sense," said Professor Quo; "it is reward of their abstinence from consuming what you produce—they save out of the interest on their investments."

"What are investments?" asked Hodge.

"Why, land and stocks and bonds, railroads and factories and street cars, and mines, such as you work in."

"But," said Hodge, "I work hard and yet have little to spend and nothing to invest."

"Yes; but you work only with your hands. They work with their brains, organizing labor."

"Organizing labor? What's labor?" said Hodge.

"Labor," said the Professor, "is you and your friends. They organize you—the lower classes."

"Yes," persisted Hodge, "but what do they do? Do they invent, or do they write books? If they don't work on things, or work the land what do they work?"

"Why, you Dunderhead," said the Professor, "they work you."

—Bolton Hall

THE VANGUARD SAYS:

WE BELIEVE in the possibility of making the Christ-spirit dominant in all the relations of men to each other. We further maintain that there is no more dangerous form of unbelief or atheism prevalent to-day than that which, while professing to "believe" in Jesus and while calling him "Lord, Lord," persistently denies the practicability of his teaching in every day life and seeks to excuse its inconsistency and selfishness with the plea that the world is not yet ready for the ethics of the Sermon on the Mount.

INTERVIEW WITH SIR OLIVER LODGE.

M R. HAROLD BEGHIE contributes a profoundly interesting article to this month's Pall Mall Magazine, which he devotes almost entirely to Sir Oliver Lodge's views on such subjects as survival after death and the possibility of a new scientific philosophy which shall gather up and relate into an ordered whole the phenomena known provisionally as "telepathy" and the "subliminal self." In reply to Mr. Beghie's question, "Shall we ever know that the individuality persists after death?" Sir Oliver Lodge said:

"Some of us have proofs on that head which are as certain as proof can be. I know of nothing which satisfies my own mind that I would care to take before the Royal Society, but the fault may not be so much in the nature of the proof as in the nature of our present methods of testing evidence. The laborious documents of the Psychical Research Society are there for all the world to see, and while we have exposed much fraud and discredited much Spiritualism, we have collected evidence of the possibility of communication between this and other worlds which deserves consideration. We are publishing shortly remarkable examples of automatic writing which some of us believe to be a communication from Frederic Myers. . . . What we can take before the Royal Society, and what we can challenge the judgment of the world upon, is telepathy. Here is the beginning of a wider conception of science. Directly men see and admit, as they must do from the overwhelming evidence, that it is possible to transmit ideas direct from brain to brain, without the intermediaries of speech and hearing, they are looking into and gaining admission to new fields of exploration."

Mr. Beghie declares that:

"When the story of Oliver Lodge comes to be written, his own personal reasons for faith in continuance after death will be set out in full. Suffice it to say that he has good reason to believe in the possibility of communication between this and other worlds."

Commenting on the foregoing, The Westminster Gazette shrewdly observes: "For ourselves, we express no opinions on these speculations except to repeat that they are clearly not the inventions of credulous Journalists, but the serious study of eminent scientific men."—Light.

The Childrens Hour

A WINTER PICNIC.

By Hester Price.

Margie Dean was a little girl who had been patient and good through a long illness, but now that she felt strong again it seemed hard to her that she could not run and play with the boys and girls she knew. One day she was standing at the window mournfully watching the children go by with their sleds and skates, when her mother said: "Margie, let's have your little friends spend Saturday here. Suppose we play 'till summer and ask all the boys and girls to a winter picnic."

The invitations were short notes on small sheets of white paper with a bit of fern at the top of each. You may imagine the children's surprise when they read, "Will you come down to my pond at 1 o'clock Saturday?" They asked each other: "Did your note have 125 Blank street on it? How can Margie Dean have a pond in the house? Where does she keep it?" You may be sure they all decided not to go skating that Saturday.

What fun Margie and her mother had getting ready! They moved all the potted plants to the dining room. They covered the sideboard, serving table and mantelpiece with white. Here and there they arranged a few ferns and Margie arranged some cat-tails she had brought from the country last summer in a great jar in one corner.

The round table was covered with denim of a soft green. In the center of the table was the pond. This pond was really a round mirror with edges concealed with smilax. On its surface were toy ducks and geese, little toys of the most inexpensive sort, while grazing on the banks were miniature cows, horses and sheep. The chandelier was entirely concealed with branches of arbutus vitae. Over the tablecloth were scattered a few ferns and white narcissi.

The menu was very simple, but each course was so "picnicky" that the children entered merily into the fun. This was what they had for the picnic luncheon:

Malaga Grapes.
Thin bread and butter.
Broiled chicken.
Brown bread and butter.
Sandwiches. Cocoa.
Cream cheese and lettuce.
Nut sandwiches.
Small cakes. Whipped cream.

The fruit course was in place when the children entered the dining room. Though very simply arranged this added greatly to the charm of the table. Mrs. Dean had made small nests of excelsior and placed one at each cover filled with Malaga grapes. Under each nest was a fern frond. After the first course small packages, wrapped in Japanese napkins and tied with yellow and green baby ribbon, were passed. These packages proved to be sandwiches made of different things and to be eaten with the different courses.

The cream cheese was made into small "bird's eggs," flecked with pepper and disposed in nests of lettuce. The blancmange was molded in egg-shells that Margie had taken great delight in "blowing." They were arranged upon a flat platter in a nest of whipped cream. For this course spoons were passed, and Margie gaily reminded her friends that even at an outdoor picnic one spoon was allowed and she had saved them for the whip-

ped cream. The small cakes were iced in three tints, white, yellow and pale green.

At the very last a tray was passed piled high with round bags of yellow and green crepe paper. These bags were simply squares of crepe paper stuffed at the edges, filled with marshmallows and tied with baby ribbon. The spring colors made a pretty showing and the opening of the packages was an added pleasure for the children.

When the picnic was over Mrs. Dean gathered the children around a big wood fire and beguiled them into discussing summer days, gardening and the flowers they loved best. Together they went through flower catalogs till their enthusiasm was high. She then left the room and when she came back she had a pretty bag filled with small packages of flower seeds. From this each child was allowed to take a package and she told them to wait until spring and then plant the seed and see what flowers would grow.

SIN IN THE MULTIPLICATION TABLE.

The late Rev. Walpole Warren was hearing the Sunday school repeat the catechism one Sunday preceding confirmation when a boy from the class of small children ventured to ask a question of the minister.

"Mr. Warren," he inquired in an anxious tone, "why does the multiplication table make people wicked?"

The minister thought at first that the child had taken occasion to propound a conundrum at a most unseasonable time and was about to reprove him when the earnestness of the expression in the upturned face assured him that the question was asked in good faith and required a reply.

"Why do you ask such a question, John? I never knew it to do so," he said.

John turned to his catechism and read from it with a mystified air the question:

"Did man grow worse as he began to multiply?"

And the accompanying answer: "He did."

THE MAN AND THE GOAT.

A party of travelers were recently relating their experiences of wonderful animals. When it came to the Yankee's turn to speak he drawled: "I never had any remarkable animal, but I once had a goat that gave me a lot of trouble. I got so mad with the trouble it gave that I threw things at it that would have killed any ordinary goat. And now and again, in the hope of ridding myself of it, I had a shot at it with my rifle. It did not seem to mind."

"One day, when its behavior got past endurance, I got a friend to help me to take it to a precipice a couple of miles off, and there in the early morning we threw it over the cliff on to the rocks three hundred feet below. Well, we were sitting at breakfast an hour later when we heard a noise in the yard, and, looking up, saw that goat rambling about, pulling the washing off the clothes-line, and chewing up a red flannel shirt. That was too much. We dragged it up the railway track nearby and fastened it firmly to the rail, then waited till the express came up. As the train came tearing along what do you think that goat did? Just coughed up that red flannel shirt and waved it for a danger signal!"

THE RED AND THE BLUE.

By H. Hogeboom.

A little girl in blue one day
Came with a plaintive moan;
She grieved because the girl in red
Had "thrown at her a stone."

With camphor and with arnica
I tried to heal the smart,
But could not find it, for alas,
The bruise was in her heart.

So, little girls in red, don't throw,
For even if you miss
You always hurt; yet if you should
Just cure it with a kiss.

THE VERY BEST HE COULD DO.

THE bookkeeper was worried. New Year's day had come and gone, and yet the struggling and ambitious young man had not been patted on the back and told that his salary was to be advanced several hundred dollars.

He couldn't make it out. Something must be wrong. Perhaps he had been overlooked.

Believing such to be the case, he posted himself where the head of the firm could not and did not fail to see him when he entered the building one morning, and George's hair curled with pleasure when he was summoned to the office ten minutes later.

"We have entered upon a new year, George," began the senior partner. "W-we have, sir," was the hesitating reply.

"During the past year I have noticed your diligence and attention to business, George."

"Y-yes, sir."

"And I am going to do something for you. It is not as much as I could wish, but just now it is the best I can do. I know you will appreciate it."

"I—I will, sir."

"Here, George, are the papers transferring my interest in this house to you from this date, and on your part you agree to pay me the weekly salary you are now receiving. Take it, my boy, and pay the debts, and do the worrying, and run behind every year, and put in your time for nothing, and may heaven have mercy on your soul!"

A. B. LEWIS.

BREAKING IT GENTLY.

"Dear Mother," the young man out west wrote, "I have been having an easy time for several weeks. Am doing a lot of reading. It would astonish you to see how many books I have gone through lately. Business is rather light now, and I have not made a trip for the house for nearly a month. The last time I was out I took only one order. Would have done better but for a rather novel incident. The train I was traveling on came to a sudden stop, and I went out to see what was the matter. I went out, in fact, through a car window. The window was jammed tightly, like all car windows, and it was necessary to break the glass. But there was an accommodating fellow on the outside, and he helped me through. There were several other chaps in the car, and they all seemed to want to get out, too. He helped them out. Things were a good deal mixed up and the doors wouldn't open. The car had sort of slid off, you know, and one side was up where the top ought to be. You can't stop suddenly when you are in an express train and then have yourself pulled through a broken window without getting scratched up more or less, but my scratches have all healed up, and the doctor says the bones of my legs are knitting beautifully. He thinks I will be out of here and all right again in a week or two. Don't you worry about me. I am having a good time. Your affectionate son."

MONKEY SHOWS AMAZING WAYS.

Consul, the chimpanzee, is the reigning sensation in London. His public performances are wonderful enough, but he must be seen in parade to be thoroughly appreciated.

Left to himself, Consul goes about things in a calm, coolheaded way, and prefers port and cigars to whisky and cigarettes. He smokes a cigarette on the stage because there he has to do everything in a great hurry, and cigarettes are more easily lit and smoked. But in private he will ask you, as plain as speech, for a cigar, and this he smokes with the expert appreciation of a sandwichman with a picked up "fag."

It is the funniest thing in the world to see this intelligent creature "hanging about" the private sitting room of a hotel at which he stays with his owner. There is nothing showmanlike about the entertainment here. He picks up a cigar, and after smoking it awhile thinks he would like a sandwich, and the cigar goes down on to anything that is handy—the seat of a chair, for instance.

"Put that cigar somewhere else, Consul," says his owner severely.

And Consul, seeing an empty plate on the table, puts the burning cigar on that. Then he eats several sandwiches, carefully seeing that the bread of them has been buttered, and looks about for something to put the dry bits on.

His quick eye notices that the port biscuits are occupying two plates, so he puts them all on one and takes the other for his crusts. Returning to his cigar, and finding it has gone out, he holds it up to be relit. Then he fetches a glass and asks for some port. All this is unlearned, unordained—and so much more amazing than his tricks on the stage.

DOCTOR'S SHIFT

Now Gets Along Without it.

A physician says: "Until last fall I used to eat meat for my breakfast and suffered with indigestion until the meat had passed from the stomach."

"Last fall I began the use of Grape-Nuts for breakfast and very soon found I could do without meat, for my body got all the nourishment necessary from the Grape-Nuts and since then I have not had any indigestion and am feeling better and have increased in weight."

"Since finding the benefit I derived from Grape-Nuts I have prescribed the food for all of my patients suffering from indigestion or over-feeding and also for those recovering from disease where I want a food easy to take and certain to digest and that will not overtax the stomach."

"I always find the results I look for when I prescribe Grape-Nuts. For ethical reasons please omit my name." Name given by mail by Postum Co., Battle Creek, Mich.

The reason for the wonderful amount of nutriment, and the easy digestion of Grape-Nuts is not hard to find.

In the first place, the starchy part of the wheat and barley goes through various processes of cooking, to perfectly change the starch into Dextrose or Post Sugar, in which state it is ready to be easily absorbed by the blood. The little parts in the wheat and barley which Nature can make use of for rebuilding brain and nerve centers are retained in this remarkable food, and thus the human body is supplied with the powerful strength producers so easily noticed after one has eaten Grape-Nuts each day for a week or ten days. "There's a reason."

Get little book, "The Road to Wellville," in the pkg.

THE LIGHT OF TRUTH

THE FANNING OF A SPARK.

By a Stepmother.

The care of a "seemingly defective" child—developed upon me when he was three years old. Up to that time he had not been taught even the most elementary points in the care of his body or of personal cleanliness. His words at first were silent and monotonous, not so much from timidity as from mental indolence, apparently. My first effort was to arouse the train. He "needed to be talked to," one observing old lady said. I talked to him, told him incidents, called his attention to anything likely to interest him, and at last decided it was a case of pre-natal influence which could eventually be overcome by patient and persistent effort.

As he grew he seemed to be wholly devoid of moral perturbation, absolutely ignorant of the difference between right and wrong. He had no desire to be bad, fortunately, but if he had had such tendencies he had no neutralizing conscience. Lacking this there was danger of his leaning too heavily on duty and leaving all responsibility on my shoulders. Hence, there was need of guarding myself as closely as I watched him, and I was especially careful never to give an express command, but in all cases to say, "Think a bit, would it be best to do this way?" This I did to develop a power to judge of the relation of cause to effect.

When he went to school I obeyed my invariable rule never to criticize a teacher in a child's presence and when he complained, as he sometimes did—though I was overjoyed to see that he thought enough to care—I would say, "Your teacher never means to be unjust, and is mistaken perhaps." He grew to be reasonable in that way.

Once I observed him sitting quiet and observing charmingly pale, walked to learn the cause. He was a nervous child and sympathy or questions would often make him sick when otherwise he would have been quite well. So I always waited, but without his cognizance watched him very closely. Suddenly he said, "Do you think it fair for teacher to mark me a dead failure in arithmetic when every example gave a correct answer?" "No," I replied, "but do you think

He answered promptly. "No, I don't really think she did, but I think she was wrong."

So he told me this, "I did every example and got the right answers, but I did them by your method and because the class used a different method who marked me a failure."

Instantly I got my clew and suggested to him how the mistake might have occurred. He was so reasonable he acquiesced at once, and when I said, "I'll explain to your teacher," he was perfectly satisfied. The result was the teacher saw it as we did, was convinced of her mistake and paid him a high compliment.

In his school I kept him back one year in the Intermediate department, and after he went into the grammar school was also able to duplicate a year in one of the rooms, but I did not do this without his consent.

I said, "I'd rather you should stay back a year if you are willing, but I know how attractive promotion looks to

to you boys, and I won't insist." He stayed back, and one night after consulting me concerning a puzzling problem in his arithmetic, he closed his book, saying, "I think I can safely say I understand every example as far as I have gone, and now I'm glad I duplicated this one."

Not being familiar with the "Bing" current method, I used the "Bing" current method, "using examples," I had no temptation to do the work for him. I could only point out the principles; and he, grasping that, could apply his own method. Thus it happened that at final examinations he ranked No. 1 in his term, and came in no. 1 in the following term, saying: "I don't understand it." I've never ranked higher than fourth in my class during the term, there being three pupils who always stood higher than I. Yet, now in final examination I got first of those three."

"Well," I replied, "you now see the advantage of my constantly 'dinging' at you to think."

"Yes," he said, "I guess that's the explanation." And it was. Had he been what we call a "bright boy" he naturally should have trusted to his native intelligence as most people do, without realizing his mental needs, I struggled toward the development of dominant faculties.

When the line came for him to go into "the master's room," finding no one there, he was obliged to be himself unwilling to subject him to the influence of a man whose moral character he did not command his respect for. He moved out of the district, and he passed to association with a noble man who advanced him rapidly, and finally advised him to "jump a year" and enter the high school. This he did, ranking fourth in a class of seventy, yet he was what is usually called a dull boy, and but for careful development would probably have been virtually what many called him—idle. He was not, to any sense, bright, active or quick-witted. Neither was he fond of books.

In his earlier childhood, I spent my playing like the thimble, or the top, or the ball, or the hoop, or the hoop and stake, with my best friends who were looking for my best tricks like I was looking for theirs. I was not a very goodly or very capable of judging what might be a possible place for it, but I felt about it and gazed at the thing for what was probably on the order of a few minutes. I had fears of *boy* the first time I ever saw him play with clay. He was then eight years old, and he was led into it by an older boy, who was really playing. He seemed to have the power of imagination which made toys interesting. He'd get his hands out when told to do so, but no one was spontaneous. Therefore, I was told, I played with him, and believing that "catching" was one of the ways to develop a quick eye and a very responsive muscles, I played and catch with him.

which was his habit of silence that once said to me, "I wish I had the gift of gab." Then I told him to activate it, and told him how. His silence may be guessed when I say it was in a western town, before he was anyone he figured as "the boy teacher" in a demonstration framed for writing sermons.

the one thing I like best to remember, now that he has "passed on" this. When past thirty, he said to me in the presence of others, "I can never thank you enough for my peculiar me to carry my hands in my pockets." His mature judgment approved seeming intolerance and his manly, elementary avowal "was a source of pride and gratification to me. My "companion" boy was now a man and friend, who knew him as a man and said, "You'll never call your life back of that boy."

Good taste is rather to be chosen
than great riches.
Sometimes he laughs best who
laughs last.

THE EMPIRE OF GERMANY'S
AFFECTION FOR CHILDREN.

By Mary J. Safford.

It is well known that the Republic of Germany has been beloved by our nation since her first step into the world as a free German province, she is in a little. A German province, she possesses the traits of character which especially endears her to her people and yet finds among them a love for children. A German writer, in alluding to this affection for the little ones, says, "We Germans may well congratulate ourselves that this noble lady who today occupies the foremost place in the empire is one confided of the responsibility of her position, while her kind heart, with several love."

The Empress in the midst of her children has always been a pleasing picture to us. It simply wins us far more than all the splendor of the court. Every woman of the people thinks: "She is a mother, just as I think: she feels as I do; she suffers and copes with her children, as I do with mine. She is near me; I can sympathize with her without hesitation; a good mother of her children will also be a good mother of her people."

And it is so. The Empress Augusta Victoria would gladly care the commonest of her subjects from the most physical misery inflicted by spiritual and moral causes. But above all else, she speaks for the warmest feelings of her heart the beautiful words of the Bible: "suffer the little children to come unto me." From these, as a tender mother, she would fain keep all the children of the world free from the sorrows of life. Therefore, she takes a peculiar interest in all leading causes devoted to this purpose, and endeavors to avail herself of every opportunity to come into personal relations with these children.

One of these scenes—a visit of the Empress to the school of the Daughters of Charity—was especially charming. The royal lady took a seat in the midst of the little band, and also watching their games and hearing their songs, distributed candy with her own hands as a reward. The children gathered around her without the least embarrassment, holding out their crowns and hands for the sweets. There was great rejoicing in the school, and when the Empress, who, as we have seen, was not without her own accomplishments, wore neither a red crown nor a crimson robe trimmed with ermine, took leave of the little people, they called after her, "Good-by, dear Aunt Empress; come back soon!"

UNDERCLOTHING.

The attention must be given to the under as well as the outer clothing during the winter season, since a man's health depends in the highest degree on what he wears. In order that the human body may preserve its health, it must be covered with the proper clothing and ventilated for the perspiration and ventilation for this reason the underclothing for men must be made of material that will protect the body from cold and will permit it to be light and flexible so as to fill all the requirements essential to health. *Flannel* goods are principally confined to the cheaper grade, and in addition are required in soft or outdoor sports, the sweater or jersey underwear is all that is required. Many men wear the linen-suit goods for underwear, though, and the changes of the calendar. Next to these is *wool*, as the flannel suits are worn about as the "double-breasted" type.

The latest thing in underwear is the wheel design, which promises to be more popular than the gape design.

YOUR BOOKS AND YOURSELF.

Associate with those people who will
world association with the people. Read
not merely such books as generally
satisfy you, read those which present
"the truth itself," and go beyond the
depth of your own small personal ex-
perience and understanding, let the
big swell of thought and world
experience sweep you off your feet if
it will, you will win the better learn to
strive on for yourself. Read with the
definition of life or of existence outside
yourself, you will find, and you will not
lose his sense of right and wrong,
worthy and unworthy, and
and read it whether in that old order
it or not; then a second time you
for the time you get to the fourth or
fifth I predict you will have been per-
manently graduated from light and poor-
written books.

Do you not say, "I wish I were not so wise, for I am thinking too much for you and making you decisions. The more I think, the more I am those things which help you to thank me for myself." The process of original thought and action is one of the greatest gifts God has bestowed upon man, and a great educator. Think and decide for yourself. Why should you always get my opinion without putting it to the test of your own reason? Girls are trained for too little, as a rule, in reasoning, in logic, comparison and judgment. It is often little wonder that their brothers lose patience and call them imprudent.

In reaching both up, as much as possible, relevance with which you are familiar, I take a very simple reference as an instance: "It reminded me of Cervantes' crack-brained knight and the episode of the windmill." Who was Cervantes? Who the crack-brained knight? What was the episode of the windmill? In getting the answers to these questions you will have learned quite a good deal. If you mean to get education and culture do not be ashamed to ask questions; rather be ashamed not to ask them.

KNOWS NOW

Doctor Was Fooled by His Own Case
for a Time.

It's easy to understand how ordinary people get fooled by coffee when doctors themselves sometimes forget the facts.

"I had used coffee for years and finally did not exactly believe it was injuring me, although I had palpitation of the heart every day.

"Finally one day a severe and almost fatal attack of heart trouble frightened me and I gave up both tea and coffee, using Postum instead, and since that time I have had absolutely no heart palpitation except on one or two occasions when I tried a small quantity of coffee which caused severe palpitation and even to me I met in

"When we began using Postum it seemed weak—that was because we didn't make it according to directions—but now we put a little bit of butter in the pot when boiling and allow the Postum to boil full 15 minutes, which gives it the proper rich flavor alone.

and the deep brown color.
"I have advised a great many of my friends and patients to leave off coffee and drink Postum, in fact I daily give this advice." Name given by Postum Co., Battle Creek, Mich.

Many thousands of physicians use *Wellville* in place of tea and coffee in their own homes and prescribe it to their patients. "There's a reason." A remarkable little book, "The Road to Wellville," can be found in each drug store.

BOY MEDIUM HEALS WITH SPIRIT CURES.

Spirit Servant Doctor Dictates Prescriptions of Herbs, and Health Follows Their Use.

MIRACULOUS cures are said to be performed by a lad of 16, named Edward Pirsch, who lives with his parents and two brothers in the hamlet of Chevelpont, near Villers-la-Ville, South Brabant.

Three years ago the boy became a Spiritualistic medium, and since then has been treating people suffering from lingering serious diseases from all parts of the country. He has become the leader of a large and enthusiastic Spiritualistic group.

The News correspondent went to Chevelpont to-day and found Pirsch not an idiot, as has been reported, but an intelligent, healthy looking boy with dark, dreamy eyes. He works with his father, who is a master marble mason, and he told me he intended continuing his father's business. During his leisure time he studies languages.

He says he receives constant communications from spirits, sometimes from as many as fourteen consecutively. The most important of these is the spirit of a deceased Servian doctor named Cypriot, who dictates prescriptions of herbs, which the inhabitants say perform astounding cures. Many of the herbs used are not known in Belgium, and have to be procured abroad. The boy knows nothing of medicine, but the prescriptions are drawn up as by a professional hand, and are given in minute detail.

Pirsch writes the spirit messages in French, and, very curiously, they are often written backward. The handwriting is of quite a different character when different spirits are supposed to be speaking. The boy shows photographs which he has taken depicting what he says are spirit hands.

The family, who are in a good position, have all become Spiritualists. They prepare the herbs that are prescribed by the young medium, and supply them gratis to all seeking treatment. Every Sunday the house is full of patients, and seances are held in the evening.

Local medical men are up in arms against Pirsch's cures, and the parish priest declares that he is the medium of the devil.—Special cable to the Buffalo Evening News.

NEW YEAR'S DAY.

THOUGH its significance as a holiday has changed, New Year's day customs remain practically what they were before Imperial Caesar died. Noble Romans on the 1st day of January in the year 1 A. D. arrayed themselves in clean shirts and togas and sallied forth to greet their Julius and Calpurnias with as much assurance as the young American of the last decade, in high hat and frock coat, started on his round of New Year's calls.

The Romans, too, had their clubs, and on New Year's day their sideboards flowed with Roman punch as the buffets of the clubs of to-day pour out libations of eggnog. The streets of Rome were as noisy on New Year's night as our streets are now on New Year's eve, and many a Roman tacked through them in the wee small hours, singing the Latin prototype of "We Won't Go Home Till Morning," while the Roman cop wielded his night stick with all the gusto of the modern bluecoat.

New Year's masqueraders were not wanting either, and we are told that one of the favorite amusements of the day was for the men to attire themselves as women and the women to

don masculine garments and thus parade the city's thoroughfares, to the disgust of the more dignified, though the similarity of the dress of the sexes must have deprived this proceeding of any very scandalous features. Still the license of the day, with its feasting and drinking, so shocked the fathers of the early church that they chose Jan. 1 as the occasion of the celebration of the feast of the circumcision of our Lord and called upon the faithful to congregate in the churches and by their pious example to shame the pagan revelers. That the revelers were not sufficiently shamed is shown by the fact that as late as 537 A. D. the council of Tours specifically condemned the pagan observance of New Year's day, by that time further corrupted through the introduction of Druidical rites from the provinces of Gaul and Britain.

The custom of celebrating the first day of the year as the feast of the two-faced god, Janus, and Strenia, the goddess of gifts, was introduced into Rome by Tatian, king of the Sabians, a friend of Romulus, but it was not until the reformation of the calendar by Julius Caesar that Jan. 1 became the fixed date of this event. On this day the priests sacrificed to Janus on twelve altars, from which sacrifices they drew prognostications for the ensuing twelve months. The practices of exchanging gifts and visits and almost all the New Year's day customs as we know them were gradually incorporated into the feast of Janus and Strenia.

The sacred mistletoe, used by us as a Christmas decoration and as an excuse for amenities not permitted at other seasons, was a contribution of the Druids to the Roman New Year festival.

METHODIST BISHOP ANSWERS REMARKS ON SCHOOLS BY THE CATHOLIC PRELATE.

Thinks Position is Wrong.

"The Roman Catholic Church is the avowed enemy of the whole public school system and the hierarchy is bound, if not sworn, to achieve its overthrow."

This remarkable declaration is contained in a lengthy article by Bishop S. M. Merrill of the Methodist Church, which appeared in the Northwestern Christian Advocate last week as an answer to Archbishop Quigley's statements on the public school question made before the Women's Catholic League.

It is the first time Bishop Merrill has been heard from on the issue that Archbishop Quigley precipitated and his language has surprised Catholics and Protestants alike. In opening, Bishop Merrill says: "The public schools are the nightmare of the priests, worrying them in their waking hours and oppressing them in their dreams. With us the public school system is not a curse, nor is it in any sense a menace to religion, nor to the rights of the state, nor to the home, nor to the church, but capable of being a helper to every human interest."

Roman Catholics are opposed to public schools because they do not teach Romanist doctrines, says Bishop Merrill, and proceeds:

"In his address the Archbishop unfairly represents the theory of the state and of non-Catholics when he says, 'the principle that rules all modern governments is that the child belongs to the state, not to God nor to the parent.' This half truth is a full misrepresentation. The child belongs to God, to the parent and to the state. By the divine order the child is born into the home, which is the basis of the church and the state."

SKETCHES FROM LIFE.

The Question.

WHY do you select such trivial subjects? Why? And a look of wonder passed over the woman's face. Are they trivial? She had never looked at it in that light before. Could Life be trivial? And there was not a sketch but had come from Life in its varied expression. Again her questioner spoke: You should take larger subjects, write about Divine Life, immortality and such topics—there are plenty of them. Divine Life! Why that was the very thing she had written about. What if it was a bird, or fellow creature, was not the life as divine in them as in man? And where is God if not in all life? Paul said there was diversity of operations, but the same God which worketh all in all.

And even in the present age it has been ably demonstrated that all life is one. And where is the finite part that is great, or the part that is small? Could there be such a thing as a center of universal life, and some parts be nearer than others to the greatness of divinity? Does not true greatness come through the realization of our smallness? Ah, there is no great, and no small, in the Divine Plan. We are all but parts of a perfect Whole—and the strength or greatness of the whole is no greater than the strength of the weakest, smallest part. In every spark of life is the Divine Law, Order and Stability of the Universe. Worship? No! But love, reverent, wondering love, for all that is of life. Pity, charity—for all the ungainly expressions, where beautiful, wonderful life is striving to manifest. Sympathy and help for the imprisoned soul. Ah, how imperfect we are in our expressions, even the best of us. How limited! How narrow! But let us keep before our minds the oneness of all life. As we pluck the wayside flower, the blossom comes from God. The trees whisper of Him. The very earth, and all the life within, tell of Him and universal love. Then how should any life expression be considered too trivial to write about.

JESSIE S. PETTIT FLINT.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-48 Winthrop building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell, or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

CHICAGO CHURCHMAN SAYS THE CHRISTIAN SCIENCE LEADER IS A PLAGIARIST AND IS GIVEN TO SELF LAUDATION.

Mrs. Mary Baker G. Eddy's books on Christian Science are "indefensible plagiarisms," according to Bishop Samuel Fallows of the Reformed Episcopal church, who, in the first of a series of articles for the Ram's Horn, analyzes the life and teachings of Mrs. Eddy. The article, in the issue for Jan. 2, declares that Mrs. Eddy incorporated in her books entitled "Metaphysics," "Christian Science" and "Science and Health" the teachings of Dr. Quimby, from whom she took magnetic treatment. Bishop Fallows further asserts that Mrs. Eddy was not divinely inspired, and that "in those points where she departs from Dr. Quimby's teachings she is chargeable with some of the greatest absurdities and contradictions known to mortal mind."

Analyzing the life of Mrs. Eddy, the churchman says she was not healed by

Will You Write a Postal So a Sick One May Get Well?

Send no money simply a postal card, giving the name of some one who needs help. Tell me the book to send.

Then I will do this—I will arrange with a druggist near him so that he may take six bottles Dr. Shoop's Restorative. He may take it in 15 days at his risk. If it exceeds the cost is \$2.50. If it falls the druggist will bill the cost to me.

That is the best way to show you what the remedy can do. It is the easiest way to convince you. It is the only way to induce all who need help to accept it. I make the offer to multiply my cure, and I am willing to treat the cured ones to be fair with me.

In the past 12 years I have farished my Restorative to hundreds of thousands of sick ones on just these terms, and 29 out of 30 have paid gladly, because they got well. I pay just as willingly when one says I have failed.

The remedy I now discover, the result of a lifetime's work. I have perfected it by watching results in thousands of the most difficult cases that physicians ever meet. I know what it will do.

My success comes from strong healing work inside nerves, and my Restorative is the only remedy that does that. When an organ is weak I bring back the nerve power which alone operates every vital organ. It is like giving an engine more steam. I give the weak organ power to do its duty, and there is no other way to make a weak organ well.

Can you conceive of a sick one who will neglect such a treatment, when I take the entire risk?

Mild cases, not chronic, are often cured with one or two bottles. At druggists.

her so-called science, and that she is given to "boundless self-assumptions and self-laudations." And notwithstanding her claim to be inspired, according to Bishop Fallows, Mrs. Eddy utterly misquoted the scriptures in ascribing to the angels of Bethlehem one of the most striking and often quoted passages of Isaiah, although she had studied the scriptures night and day for three years.

"Mahomet had to wade through seas of blood before he could sit on a religious imposter's throne," says the bishop, "but Mrs. Eddy has gracefully put the chalice to her ruby lips and drunk without a wry face the dregs, and then mounting the tripod, has had the largest pot of gold ever filled for an inspired teacher placed at her feet by her adulatory disciples. What sentimental twaddle is all this!"

Mrs. Cobwiger—How long shall I keep the mustard plaster on my husband?

Dr. Jollier—About half an hour after he says he can't stand it any longer.

GOOD HUMOR.

It is a fair, even-handed, noble adjustment of things that while there is infection in disease and sorrow, there is nothing in the world so irresistibly contagious as laughter and good humor.—Charles Dickens.

CONSTIPATION.

Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the Skin.

If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

You can immediately relieve and permanently cure yourself of stubborn constipation or distressing stomach trouble and perfectly regulate your kidneys and liver by taking one dose a day of Drake's Palletto Wine. Any reader of Light of Truth can secure absolutely free a bottle by writing to Drake Formula Co., 300 Drake Bldg., 100 Lake St., Chicago.

A FREE trial bottle alone has brought health and vigor to many so you owe it to yourself to prove what it will do in your case.

Write the company this very day.

POWER OF ORGANIZED EFFORT.

THE foes of medical freedom have, through organized effort, secured the passage in all the states of laws which make it a crime to heal the sick by the power of vital magnetism, or by any other method, except the administration of poisonous drugs, by doctors who can get a license to practice from a board of doctors, a majority of whom are allopaths and bitter foes to all new and progressive systems of medicine. The American Medical Association was organized for the express purpose of securing the passage of these despotic laws. It is composed of allopathic doctors, but comprises less than one in ten of the doctors of that school, a majority of whom are opposed to such laws, while ninety per cent of the homeopathic, eclectic and physio-medical doctors are opposed to them.

But ten thousand doctors organized have more power than a million who are not.

The American Medical Union was organized for the express purpose of overthrowing medical despotism, and restoring freedom to the physicians and people alike. It was born in Chicago four years ago, and now has members in every state and territory. While it has steadily increased in membership from year to year, it has made exceptionally large growth during the present year, which fact we ascribe largely to the influence of that broad and brilliant monthly magazine, "Medical Talk," published at Columbus, Ohio, whose able editor, Dr. C. S. Carr, has kept its claims before his one hundred thousand readers from month to month. As an introduction to the publication of the constitution of the A. M. U. in the October number, Dr. Carr says: "The American Medical Union, organized in 1899, is growing in numbers and influence steadily, and it is already exerting a potent influence in favor of the principles on which it was founded. These principles are summed up in its motto, 'Fraternity, Freedom, Progress.' The editor and many of the readers of Medical Talk are members of it, and we shall be glad to have all our readers join it."

It should not be very long before the American Medical Union, outnumbering the membership of the American Medical Association, when it could force the repeal of all oppressive medical laws.

Membership in the A. M. U. is open to all honorable men and women, whether physicians or not, and the fee for membership is only one dollar.

Readers, do you not think it a privilege no less than a duty to join this grand organization? If so, write at once, enclosing one dollar, to yours, for Fraternity, Freedom and Progress.

T. A. BLAND, Sec. A. M. U.
161 Hoyne avenue, Chicago.

CONTENTED DENMARK FARMERS.

DENMARK seems to be a clever little country. It is so small that you can hardly find it on the map, but it is all there and can give pointers in some ways to larger places. Denmark seems to have solved the rural problem. Everywhere we hear the cry that people won't stay in the rural districts but flock to the cities, leaving the land deserted, everywhere but in Denmark. Agriculture there has taken a great boom of late years, and the cause of it is the extension of farmers' co-operative societies. They have the thing down to a science and the farmers prosper. But they extend the principle farther than to ordinary business. All over the little land the farmers' clubs are organized for the cultivation of literature, athletics, music, anything in fact that tends to enlighten the farmer and make him

satisfied to stay at home in the village. The smallest hamlet has at least one club house for the needs of such organizations. The peasant may thus enjoy good music and learn to play it himself. Lectures are provided, good books placed within the reach of all, and the young men may take lessons in music, or physical culture, or many other things at slight cost. This is not the work of the government, the farmers do it themselves through their co-operative societies. The result makes better farmers, and it makes the boys and girls content to stay at home on the farm. They have better shows and more fun right in their own village hall than they could get in the city. People don't clear out of the rural districts in Denmark. They don't have to emigrate. They stay at home and enjoy life and are prosperous. It seems to be mutual co-operation that has done it.

WHEN TWO FROM ONE LEAVES ONE.

Teacher—"Now listen carefully, Tommy. How much does two from one leave?"

Tommy (promptly)—"One."

Teacher—"Indeed! You may give an example, Tommy."

Tommy—"Well, if you take two kittens from one cat, that leaves one cat, don't it?"—New York Sun.

THE VALUE OF CHARCOAL.

Few People Know How Useful It is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

CHICAGO CHURCH DIRECTORY.

Under this head brief notices of permanent meeting places in the city will be found every week. Secretaries are cautioned to promptly inform the office of errors, removals, suspensions and new societies, so that the directory may not be misleading.

Chicago Spiritual Science Church meets every Sunday at 10 o'clock sharp and 8 o'clock sharp at Lakeside Hall, 211 Cottage Grove Ave. First-class speakers. Tests and messages by carefully selected mediums. Excellent music. Mrs. Mary Dixon and her daughter Cora, the "Child Wonder," always in attendance to give readings between the meetings. Also free demonstrations by C. A. Beverly, M. D., president.

Myotic Circle meetings for soul growth in higher mediumship, every Thursday evening at 8 o'clock. Rembrandt Studio, 211 Cottage Grove Ave.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in hall, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 503, 505, 507, 509, 511, 513, 515, 517, 519, 521, 523, 525, 527, 529, 531, 533, 535, 537, 539, 541, 543, 545, 547, 549, 551, 553, 555, 557, 559, 561, 563, 565, 567, 569, 571, 573, 575, 577, 579, 581, 583, 585, 587, 589, 591, 593, 595, 597, 599, 601, 603, 605, 607, 609, 611, 613, 615, 617, 619, 621, 623, 625, 627, 629, 631, 633, 635, 637, 639, 641, 643, 645, 647, 649, 651, 653, 655, 657, 659, 661, 663, 665, 667, 669, 671, 673, 675, 677, 679, 681, 683, 685, 687, 689, 691, 693, 695, 697, 699, 701, 703, 705, 707, 709, 711, 713, 715, 717, 719, 721, 723, 725, 727, 729, 731, 733, 735, 737, 739, 741, 743, 745, 747, 749, 751, 753, 755, 757, 759, 761, 763, 765, 767, 769, 771, 773, 775, 777, 779, 781, 783, 785, 787, 789, 791, 793, 795, 797, 799, 801, 803, 805, 807, 809, 811, 813, 815, 817, 819, 821, 823, 825, 827, 829, 831, 833, 835, 837, 839, 841, 843, 845, 847, 849, 851, 853, 855, 857, 859, 861, 863, 865, 867, 869, 871, 873, 875, 877, 879, 881, 883, 885, 887, 889, 891, 893, 895, 897, 899, 901, 903, 905, 907, 909, 911, 913, 915, 917, 919, 921, 923, 925, 927, 929, 931, 933, 935, 937, 939, 941, 943, 945, 947, 949, 951, 953, 955, 957, 959, 961, 963, 965, 967, 969, 971, 973, 975, 977, 979, 981, 983, 985, 987, 989, 991, 993, 995, 997, 999, 1001, 1003, 1005, 1007, 1009, 1011, 1013, 1015, 1017, 1019, 1021, 1023, 1025, 1027, 1029, 1031, 1033, 1035, 1037, 1039, 1041, 1043, 1045, 1047, 1049, 1051, 1053, 1055, 1057, 1059, 1061, 1063, 1065, 1067, 1069, 1071, 1073, 1075, 1077, 1079, 1081, 1083, 1085, 1087, 1089, 1091, 1093, 1095, 1097, 1099, 1101, 1103, 1105, 1107, 1109, 1111, 1113, 1115, 1117, 1119, 1121, 1123, 1125, 1127, 1129, 1131, 1133, 1135, 1137, 1139, 1141, 1143, 1145, 1147, 1149, 1151, 1153, 1155, 1157, 1159, 1161, 1163, 1165, 1167, 1169, 1171, 1173, 1175, 1177, 1179, 1181, 1183, 1185, 1187, 1189, 1191, 1193, 1195, 1197, 1199, 1201, 1203, 1205, 1207, 1209, 1211, 1213, 1215, 1217, 1219, 1221, 1223, 1225, 1227, 1229, 1231, 1233, 1235, 1237, 1239, 1241, 1243, 1245, 1247, 1249, 1251, 1253, 1255, 1257, 1259, 1261, 1263, 1265, 1267, 1269, 1271, 1273, 1275, 1277, 1279, 1281, 1283, 1285, 1287, 1289, 1291, 1293, 1295, 1297, 1299, 1301, 1303, 1305, 1307, 1309, 1311, 1313, 1315, 1317, 1319, 1321, 1323, 1325, 1327, 1329, 1331, 1333, 1335, 1337, 1339, 1341, 1343, 1345, 1347, 1349, 1351, 1353, 1355, 1357, 1359, 1361, 1363, 1365, 1367, 1369, 1371, 1373, 1375, 1377, 1379, 1381, 1383, 1385, 1387, 1389, 1391, 1393, 1395, 1397, 1399, 1401, 1403, 1405, 1407, 1409, 1411, 1413, 1415, 1417, 1419, 1421, 1423, 1425, 1427, 1429, 1431, 1433, 1435, 1437, 1439, 1441, 1443, 1445, 1447, 1449, 1451, 1453, 1455, 1457, 1459, 1461, 1463, 1465, 1467, 1469, 1471, 1473, 1475, 1477, 1479, 1481, 1483, 1485, 1487, 1489, 1491, 1493, 1495, 1497, 1499, 1501, 1503, 1505, 1507, 1509, 1511, 1513, 1515, 1517, 1519, 1521, 1523, 1525, 1527, 1529, 1531, 1533, 1535, 1537, 1539, 1541, 1543, 1545, 1547, 1549, 1551, 1553, 1555, 1557, 1559, 1561, 1563, 1565, 1567, 1569, 1571, 1573, 1575, 1577, 1579, 1581, 1583, 1585, 1587, 1589, 1591, 1593, 1595, 1597, 1599, 1601, 1603, 1605, 1607, 1609, 1611, 1613, 1615, 1617, 1619, 1621, 1623, 1625, 1627, 1629, 1631, 1633, 1635, 1637, 1639, 1641, 1643, 1645, 1647, 1649, 1651, 1653, 1655, 1657, 1659, 1661, 1663, 1665, 1667, 1669, 1671, 1673, 1675, 1677, 1679, 1681, 1683, 1685, 1687, 1689, 1691, 1693, 1695, 1697, 1699, 1701, 1703, 1705, 1707, 1709, 1711, 1713, 1715, 1717, 1719, 1721, 1723, 1725, 1727, 1729, 1731, 1733, 1735, 1737, 1739, 1741, 1743, 1745, 1747, 1749, 1751, 1753, 1755, 1757, 1759, 1761, 1763, 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779, 1781, 1783, 1785, 1787, 1789, 1791, 1793, 1795, 1797, 1799, 1801, 1803, 1805, 1807, 1809, 1811, 1813, 1815, 1817, 1819, 1821, 1823, 1825, 1827, 1829, 1831, 1833, 1835, 1837, 1839, 1841, 1843, 1845, 1847, 1849, 1851, 1853, 1855, 1857, 1859, 1861, 1863, 1865, 1867, 1869, 1871, 1873, 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, 1899, 1901, 1903, 1905, 1907, 1909, 1911, 1913, 1915, 1917, 1919, 1921, 1923, 1925, 1927, 1929, 1931, 1933, 1935, 1937, 1939, 1941, 1943, 1945, 1947, 1949, 1951, 1953, 1955, 1957, 1959, 1961, 1963, 1965, 1967, 1969, 1971, 1973, 1975, 1977, 1979, 1981, 1983, 1985, 1987, 1989, 1991, 1993, 1995, 1997, 1999, 2001, 2003, 2005, 2007, 2009, 2011, 2013, 2015, 2017, 2019, 2021, 2023, 2025, 2027, 2029, 2031, 2033, 2035, 2037, 2039, 2041, 2043, 2045, 2047, 2049, 2051, 2053, 2055, 2057, 2059, 2061, 2063, 2065, 2067, 2069, 2071, 2073, 2075, 2077, 2079, 2081, 2083, 2085, 2087, 2089, 2091, 2093, 2095, 2097, 2099, 2101, 2103, 2105, 2107, 2109, 2111, 2113, 2115, 2117, 2119, 2121, 2123, 2125, 2127, 2129, 2131, 2133, 2135, 2137, 2139, 2141, 2143, 2145, 2147, 2149, 2151, 2153, 2155, 2157, 2159, 2161, 2163, 2165, 2167, 2169, 2171, 2173, 2175, 2177, 2179, 2181, 2183, 2185, 2187, 2189, 2191, 2193, 2195, 2197, 2199, 2201, 2203, 2205, 2207, 2209, 2211, 2213, 2215, 2217, 2219, 2221, 2223, 2225, 2227, 2229, 2231, 2233, 2235, 2237, 2239, 2241, 2243, 2245, 2247, 2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2267, 2269, 2271, 2273, 2275, 2277, 2279, 2281, 2283, 2285, 2287, 2289, 2291, 2293, 2295, 2297, 2299, 2301, 2303, 2305, 2307, 2309, 2311, 2313, 2315, 2317, 2319, 2321, 2323, 2325, 2327, 2329, 2331, 2333, 2335, 2337, 2339, 2341, 2343, 2345, 2347, 2349, 2351, 2353, 2355, 2357, 2359, 2361, 2363, 2365, 2367, 2369, 2371, 2373, 2375, 2377, 2379, 2381, 2383, 2385, 2387, 2389, 2391, 2393, 2395, 2397, 2399, 2401, 2403, 2405, 2407, 2409, 2411, 2413, 2415, 2417, 2419, 2421, 2423, 2425, 2427, 2429, 2431, 2433, 2435, 2437, 2439, 2441, 2443, 2445, 2447, 2449, 2451, 2453, 2455, 2457, 2459, 2461, 2463, 2465, 2467, 2469, 2471, 2473, 2475, 2477, 2479, 2481, 2483, 2485, 2487, 2489, 2491, 2493, 2495, 2497, 2499, 2501, 2503, 2505, 2507, 2509, 2511, 2513, 2515, 2517, 2519, 2521, 2523, 2525, 2527, 2529, 2531, 2533, 2535, 2537, 2539, 2541, 2543, 2545, 2547, 2549, 2551, 2553, 2555, 2557, 2559, 2561, 2563, 2565, 2567, 2569, 2571, 2573, 2575, 2577, 2579, 2581, 2583, 2585, 2587, 2589, 2591, 2593, 2595, 2597, 2599, 2601, 2603, 2605, 2607, 2609, 2611, 2613, 2615, 2617, 2619, 2621, 2623, 2625, 2627, 2629, 2631, 2633, 2635, 2637, 2639, 2641, 2643, 2645, 2647, 2649, 2651, 2653, 2655, 2657, 2659, 2661, 2663, 2665, 2667, 2669, 2671, 2673, 2675, 2677, 2679, 2681, 2683, 2685, 2687, 2689, 2691, 2693, 2695, 2697, 2699, 2701, 2703, 2705, 2707, 2709, 2711, 2713, 2715, 2717, 2719, 2721, 2723, 2725, 2727, 2729, 2731, 2733, 2735, 2737, 2739, 2741, 2743, 2745, 2747, 2749, 2751, 2753, 2755, 2757, 2759, 2761, 2763, 2765, 2767, 2769, 2771, 2773, 2775, 2777, 2779, 2781, 2783, 2785, 2787, 2789, 2791, 2793, 2795, 2797, 2799, 2801, 2803, 2805, 2807, 2809, 2811, 2813, 2815, 2817, 2819, 2821, 2823, 2825, 2827, 2829, 2831, 2833, 2835, 2837, 2839, 2841, 2843, 2845, 2847, 2849, 2851, 2853, 2855, 2857, 2859, 2861, 2863, 2865, 2867, 2869, 2871, 2873, 2875, 2877, 2879, 2881, 2883, 2885, 2887, 2889, 2891, 2893, 2895, 2897, 2899, 2901, 2903, 2905, 2907, 2909, 2911, 2913, 2915, 2917, 2919, 2921, 2923, 2925, 2927, 2929, 2931, 2933, 2935, 2937, 2939, 2941, 2943, 2945, 2947, 2949, 2951, 2953, 2955, 2957, 2959, 2961, 2963, 2965, 2967, 2969, 2971, 2973, 2975, 2977, 2979, 2981, 2983, 2985, 2987, 2989, 2991, 2993, 2995, 2997, 2999, 3001, 3003, 3005, 3007, 3009, 3011, 3013, 3015, 3017, 3019, 3021, 3023, 3025, 3027, 3029, 3031, 3033, 3035, 3037, 3039, 3041, 3043, 3045, 3047, 3049, 3051, 3053, 3055, 3057, 3059, 3061, 3063, 3065, 3067, 3069, 3071, 3073, 3075, 3077, 3079, 3081, 3083, 3085, 3087, 3089, 3091, 3093, 3095, 3097, 3099, 3101, 3103, 3105, 3107, 3109, 3111, 3113, 3115, 3117, 3119, 3121, 3123, 3125, 3127, 3129, 3131, 3133, 3135, 3137, 3139, 3141, 3143, 3145, 3147, 3149, 3151, 3153, 3155, 3157, 3159, 3161, 3163, 3165, 3167, 3169, 3171, 3173, 3175, 3177, 3179, 3181, 3183, 3185, 3187, 3189, 3191, 3193, 3195, 3197, 3199, 3201, 3203, 3205, 3207, 3209, 3211, 3213, 3215, 3217, 3219, 3221, 3223, 3225, 3227, 3229, 3231, 3233, 3235, 3237, 3239, 3241, 3243, 3245, 3247, 3249, 3251, 3253, 3255, 3257, 3259, 3261, 3263, 3265, 3267, 3269, 3271, 3273, 3275, 3277, 3279, 3281, 3283, 3285, 3287, 3289, 3291, 3293, 3295, 3297, 3299, 3301, 3303, 3305, 3307, 3309, 3311, 3313, 3315, 3317, 3319, 3321, 3323, 3325, 3327, 3329, 3331, 3333, 3335, 3337, 3339, 3341, 3343, 3345, 3347, 3349, 3351, 3353, 3355, 3357, 3359, 3361, 3363, 3365, 3367, 3369, 3371, 3373, 3375, 3377, 3379, 3381, 3383, 3385, 3387, 3389, 3391, 3393, 3395, 3397, 3399, 3401, 3403, 3405, 3407, 3409, 3411, 3413, 3415, 3417, 3419, 3421, 3423, 3425, 3427, 3429, 3431, 3433, 3435, 3437, 3439, 3441, 3443, 3445, 3447, 3449, 3451, 3453, 3455, 3457, 3459, 3461, 3463, 3465, 3467, 3469, 3471, 3473, 3475, 3477, 3479, 3481, 3483, 3485, 3487, 3489, 3491, 3493, 3495, 3497, 3499, 3501, 3503, 3505, 3507, 3509, 3511, 3513, 3515, 3517, 3519, 3521, 3523, 3525, 3527, 3529, 3531, 3533, 3535, 3537, 3539, 3541, 3543, 3545, 3547, 3549, 3551, 3553, 3555, 3557, 3559, 3561, 3563, 3565, 3567, 3569, 3571, 3573, 3575, 3577, 3579, 3581, 3583, 3585, 3587, 3589, 3591, 3593, 3595, 3597, 3599, 3601, 3603, 3605, 3607, 3609, 3611, 3613, 3615, 3617, 3619, 3621, 3623, 3625, 3627, 3629, 3631, 36

RHEUMATISM

Cured Through the Feet
External Remedy so successful that the makers send it FREE ON APPROVAL to anybody.
TRY IT.

If 100,000 men and women, suffering with every kind of rheumatism, acute or chronic, have been cured by a harmless draft on the foot, isn't it worth a trial?

Send your name to the Magic Foot Draft Co. They have so much confidence in the merit of the drafts that they send them to every sufferer in the world they can hear of—without a cent in advance. You pay One Dollar when satisfied with the benefit you receive—otherwise you pay nothing—you decide.



The Drafts are worn on the soles of the feet because the entire circulatory and nervous systems are most easily reached through the extremely sensitive skin at this point; but they cure rheumatism in every part of the body, to stay cured, by drawing the acid poisons out of the blood through the foot pores. Write to-day to the Magic Foot Draft Co., SK9 Oliver Building, Jackson, Mich., for a pair of Drafts free on approval and valuable free booklet on rheumatism.

COLLEGE OF FINE FORCES

An Institute of Refined Therapeutics. Teaches new and wonderful methods of cure.

"Fast becoming of world-wide fame."—H. Tuttle.

Light, Color, Electricity, Magnetism, Mind, Baths.

Has both College and Academic Courses. Its beautiful Diploma confers title, "D.M." Doctor of Magnetism: can be gained at College or at one's home. Books and instruments furnished. Send stamp for catalogue to

© E. D. BABBITT, M. D. L.D.,
 Geneva, New York.

The Speaking Dial

Gives names, dates and circumstances. Speaks in various languages; answers mental questions, convinces the most skeptical. Has come to prove immortality and spirit communion. Develops all phases of mediumship. Magnetized by a powerful spirit band.

"TESTIMONIAL."

P. J. DEMPSEY, Lovilia, Iowa, 8-11, 1903.
 Dear Sir:—I enclose your "Speaking Dial" one of the most wonderful inventions of the age as with it anyone can demonstrate to their entire satisfaction the fact of a continued existence after death. For the A. B. C. of psychic phenomena the Dial is certainly all that is claimed for it, and when proper conditions exist results are extraordinary.
 Respectfully, J. E. McQUEEN.

(Editor Lovilia Tribune.)
 Beware of imitations. Send for circular and testimonial. Enclose stamp for reply. Dial now \$1.20 each. P. J. DEMPSEY, Inventor, 2617 Columbia Avenue, Minneapolis, Minn.

DO YOU NEED SPECTACLES?

If so, try Poole's Perfected Melted Pebble Lens and his clairvoyant method of fitting the eyes. Please write for illustrated circulars showing styles and prices, also full instructions how to obtain a perfect fit to the best made spectacles that will soothe your tired, aching eyes and give you perfect vision. Address,

B. F. POOLE,
 45 Evanston Ave., Chicago, Ill.

PSYCHOMETRY.

Readings through natural Clairvoyance and Psychometry. Fee one dollar. Address, Miss May Hendrick, 2621 Reading Road, Cincinnati, Ohio.

FRED P. EVANS

The noted Psychic for Slate Writing and Clairvoyance has recently left New York, and is now located at 1112 Eddy St., San Francisco, Calif. Send stamp for circular.

— YOU WANT IT —

"What Shall we Eat?"

BY ALFRED ANDREWS.

Price, cloth, 75c; leatherette, \$3.00.
 For sale at this office.

The Work Afield

Under this head The Light of Truth invites short items weekly from speakers and societies giving an account of their work and movements. Get your reports to the office not later than Monday afternoon to insure appearance in that week's issue.

BUFFALO MASS MEETING.

The officers of the New York State Association of Spiritualists have arranged for the holding of a state mass meeting at Spiritual Temple, corner Jersey and prospect streets, in the city of Buffalo, on the 15th, 16th and 17th of January.

Speakers and mediums engaged are F. Corden White, the well-known test medium; Lily Dale, Rev. B. F. Austin, Editor W. H. Bach, Lyman C. Howe, Tillie U. Reynolds, H. W. Richardson and others.

All Buffalo societies are invited to join in this meeting and many leading Spiritualists from near-by towns are expected to be present and participate. A good musical program will be provided and a grand meeting is expected.

D. A. Herrick is serving the Grand Rapids (Mich.) society for January.

J. J. Morse of England has assumed charge of the editorial columns of the Banner of Light.

G. W. Kates and wife will serve the Philadelphia, Pa., Spiritualist Association during January.

Harry J. Moore lectured last Sunday at Hayesville, Iowa. Next Sunday he lectures at Oskaloosa.

F. Corden White will attend the New York State Mass meeting at Buffalo, which will be held in Buffalo Jan. 15, 16 and 17.

The New York State Association mass meetings, Jan. 15, 16 and 17, at Buffalo, ought to be a rousing meeting. Buffalo is filled with Spiritualists. Many prominent speakers and mediums will be in attendance.

W. V. Nicum has been speaking of late in Evansville, Ind., and in his home city, Dayton, Ohio, to large and interested audiences. He writes that a new society has been formed in Dayton, which bids fair to be a success.

Hugh R. Moore writes from Philadelphia: Our meeting was very successful last Sunday. Lecture on X-mas was followed with messages, independent slate writing and a beautiful picture in oil. All under strict test conditions. Hall packed to suffocation. Prof. Gray, a very celebrated violinist, and several distinguished singers offered their services, and we certainly had a banner meeting. All the societies are working harmoniously together. We had a "Camp Super" at our home Monday evening; fifty guests present. Each one brought his own tin pan and cup. We had a most successful and enjoyable time.

FROM THE N. S. A. HOME OFFICE.

Dear Mr. Editor:—The holiday season may have had much to do with the dearth of news at these headquarters, as nothing of consequence to the public has of late transpired. Of course the usual routine of office business has gone on, and our missionaries have kept themselves busy, but we have nothing further to chronicle at the present time. The contributions to our Mediums' Relief fund have been very small, and it looks as if the fund will be largely depleted ere many

months unless further additions are made to it. The number of mediums formerly reported are still annually pensioned; we have given temporary aid to several, one case being that of a worthy veteran medium now of New Jersey, who will receive a monthly payment during the winter; after that she hopes to be able to live without such aid. Before these lines reach the eyes of your readers I think Mrs. Geo. F. Perkins, now of California, the worthy and sorely tried veteran medium whose health is of the very worst, will be placed upon our permanent pay roll, as long as the funds hold out. Is not this a glorious work? We trust that some of our good Spiritualists who have not before contributed to the fund, will emulate the example of a good brother in Arizona and donate one dollar a month to the mediums' fund.

The Spiritual cause is not dying; we are hearing of its good work in many places. Indiana seems to be taking a new start, some new societies in that state are rising from the ashes of others, energy and zeal are displayed in the revival; steps are being taken for the formation of a state association in that district.

I have here to correct a mistake recently published by some of our papers. A few weeks ago, a secular paper in this city published a statement that a Spiritualist Temple is soon to be erected in Washington, D. C., at a cost of one hundred thousand dollars; that the designs had been shown, and so forth. Such designs as the paper mentioned were drawn up some years ago, but nothing whatever has been done or is being done at present concerning the affair. We do not know from whom the papers got the unwarranted statement.

One of the prominent officers and members of the Theo Society of this city, an auxiliary of the N. S. A., Isaac Sharpe, has just passed away. He was formerly Governor of Kansas, a free-soil advocate, an anti-slavery defender, and an all-round reformer; also a lawyer of marked ability. At the last convention of this association ex-Governor Sharpe appeared, though very ill at the time, to represent our cause and to speak on an important question that agitated the assembly. His words were able and awakened much sympathy for the cause he espoused. Such workers are missed when they drop from the ranks, though we know they are not idle.

In regard to the last convention we wish to state that Mme. Florence Montague was duly elected a delegate by the California State Association, and that her credentials were forwarded to us, but as the lady could not be present an alternate was seated. A telegram from Mme. Montague, expressing greetings and good-will, was received at one of the evening entertainments and read to a large audience by President Barrett. As it came too late for the day session, there being three hours difference in time between Washington and San Francisco, the telegram was probably not included in the notes of the convention made by the reporters of the Spiritual papers. This explanation seems to be due the lady.

With cordial greetings and "A Happy New Year" to all,

MARY T. LONGLEY.

600 Pennsylvania avenue, S. E., Washington, D. C., Dec. 28, 1903.

Sermon on Spiritualism,

BY REV. MARION HAM,

—AND—

Testimonial to Mediumship,

BY REV. JOS. DURYEA.

Both in one pamphlet. Price 5cts. At this office.

PILES

Piles Can Be Cured Quickly and Without Pain by Using Pyramid Pile Cure.

A Trial Package Mailed Free for the Asking.

We want every pile sufferer to try Pyramid Pile Cure at our expense. The treatment which we send will bring immediate relief from the awful torture of itching, bleeding, burning, tantalizing piles. If they are followed up as directed we guarantee an entire cure.



The Discoverer of the World's Greatest Remedy for Piles.

We send the free treatment in a plain sealed package with nothing to indicate the contents, and all our envelopes are plain.

Pyramid Pile Cure is put up in the form of suppositories which are applied directly to the affected part. Their action is immediate and certain. They are sold at 50 cents the box by druggists everywhere and one box will frequently effect a permanent cure.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co., 114 Main Street, Marshall, Mich.

HUMANITY:



ITS NATURE POWERS AND POSSIBILITIES.

An Answer to the Objections to Spiritualism by Ignorant and Prejudiced Persons. At this Office.

— NEW — HYMN SHEETS

A new Hymn Sheet with all the old songs and a number of new ones added. This new hymn sheet contains 16 pages and a handsome title page.

— PRICES: —
 100 \$2.00
 50 1.50
 25 1.00
 Single copy.05

Postage 40 cts. per 100 and proportionately. Express charges vary according to distance. Address:

Light of Truth Publishing Co.

SPIRITUAL SCRAPS.

An illustrated book of experiences by the most eminent scientists of Europe and America; also matters pertaining to the Spiritual Philosophy, Questions and Answers, etc. At this office postpaid 35 cts.

IN THE WORLD CELESTIAL

By DR. T. A. BLAND.



"It is incomparably delightful," says Hon. W. A. Windley, "it lifts the reader into exalted realms. It is intensely interesting."—Rev. Miss J. Savage. "There is a book in this book," says the authorship of the astounding claims put forth by the writer and the philosophy and revelations of a future life embodied. The author, Dr. T. A. Bland, is widely known as one of the most honest, fervent and thoughtful men of our time. His pen has wrought great good in the cause of human emancipation and progress, and his vigorous mentality has always been the servant of an enlightened conscience. Such is the man who has written this book.—Dr. O. Flower in The Arena.

It will give us courage to pass through the deep shadows of death to the sunlit clime of the World Celestial.—Rev. H. W. Thomas.

Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful romance of two worlds.—Banner of Light.

It is printed in elegant style and bound in cloth and gold. Price \$1.00.

For sale by Light of Truth Company.

SPIRIT ARTISTS.

Photograph Portraits.

Send your own photograph or look of hair, and two dollars, and receive three finished pictures of some loved ones that have passed to the beyond and are anxious to reach you. Send three stamps for a proof.

River Falls, Wis., March 8, 1895.
Mr. and Mrs. A. Normann, Spirit Artists, I received my photographs yesterday, and to me I must say this is a revelation. I fully recognize all the faces upon them; they are my nearest and dearest friends in spirit, and this evidence reveals to me beyond a doubt our future existence. Respectfully,
T. H. BARKETT.

Independent slate writing, label writing and readings by mail; sealed questions answered. For particulars address, with stamp,
MR. AND MRS. A. NORMANN,
Minneapolis, Minn.
221 Elliott avenue. Permanently located.

Psychography

By FRED P. EVANS.

To those interested in the much-mooted phase of mediumship—slate writing—presented, the work of Fred P. Evans on Psychography will prove invaluable. It contains the life and experiences of Mr. Evans—so very thrilling and strange because true. Fiction writers would envy the facts therein related. Mr. Evans is yet young, having been born in 1862, and for this reason age has undergone as much as Captain Mary's sailors, for a partner he was before mediumship led him out of his course. This book contains illustrations of the phenomena—one slate having messages in 12 languages on it, while the medium is conversing with one. This book should have a wide circulation, as it is calculated to become a standard testimony in favor of Spiritualism.

We have the book on sale. Price, \$2.00; postage, 20 cents.

MINIATURE LIBRARY

Of Practical Information—No. 1

Questions and Answers on Spiritual Subjects, etc. 35c. postpaid. For sale at this office.

Goats, Foxes and Conies.

OR THE COMING ARMAGEDDON.

By John Bunyan, Jr. This book also contains "Sir John Franklin, the Mysterious Revelations of the Child." by A. O. Hoyt. 15 cents, postpaid. At this office.



Anyone sending a sketch and description in our weekly paper can obtain a free estimate of the value of their invention. It is promptly patented. Communications should be addressed to the Patent Office, 100 Broadway, New York. Patents taken through the Patent Office, receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$5 a year, four months, \$1.50. Sold by all newsdealers.

MUNN & CO., 361 Broadway, New York.

Branch Office, 65 F St., Washington, D. C.

THE HOBBY OF INDEPENDENCE.

TOO often because of our fear of being thought a burden to others we deny ourselves pleasures when our acceptance would give happiness to those for whom we would willingly do anything or deny ourselves even the necessities of life. To illustrate, a friend of mine told me of a trip she would like to take and said that her mother and brother were anxious she should, and that her brother would gladly give or loan her the money, but she was "too independent" to accept; and as she had not the money of her own just then, she would give up the journey.

She was apparently laboring under the impression that she was cultivating the saintly virtue of self-denial instead of more firmly rooting the vice of selfishness, but instead of winning approval and commendation her decision was adversely criticised and an effort was made to open her eyes to its true perspective.

The pleasure she would derive from her trip would be more than duplicated to her mother and brother in that they were instrumental in her receiving it, and the pleasure she could afford them upon her return by a lively recounting of the many pleasant incidents and happenings of her journey with the skillful leaving out of those things unpleasant, would more than compensate for the money gift that made this happiness possible.

Understand that her going would not result in hardship for any of her family, and all that prevented her acceptance of their kindness was her hobby "independence." All hobbies are meant to be ridden, but it is a pity that some should be ridden to death. The average American working girl gives generously to her family and friends both of herself and her means, and she surely should be considered and thoughtful enough to accept as generously and wholeheartedly as she gives. The "Do unto others" applies as well in accepting as in giving.

CO-OPERATION AND ALTRUISM.

Editor Light of Truth:—I have read a great deal in your paper about co-operation in business affairs and I fall to see how it will benefit the people at the present time, for the reason that the people as a whole are not ready for it. There is indeed brotherhood in true co-operation, but it requires a highly developed condition of spirituality with the people as a whole nation before co-operation can successfully become national. I would hail the day with gladness if co-operation could be successfully inaugurated into all our national affairs, even at the present time, but I think Mr. Toroushand's ideas of altruism in religion would work equally as well in political and financial life and is much better adapted to the masses at the present time than co-operation would be, for in altruism everyone has the greatest opportunity to build up in inventions and constructive measures in all things pertaining to the welfare of mankind with more freedom and there would be more to stimulate him to make such endeavors than there would be under co-operation at the present time; but as I said before I look upon co-operation in national affairs as a condition of brotherhood which is indeed far advanced in spiritual unfoldment, and when that unfoldment comes each one will do all he can to help his neighbor, and I for one would like to live in such a society even now; but can it be made to work in national affairs with the next decade? Will some one answer me?

JOHN F. BARRETT,

Wilmington, Vermont.

Ayer's Cherry Pectoral. Has your doctor anything better for hard colds? U. S. Ayer & Co., Lowell, Mass.

DR. TALKWELL: A Preacher Preaching to Himself.

By DR. C. S. CARR, of Columbus, O.

THE sketches which comprise this volume consist partly of fiction, partly of fact. The preacher, Dr. Talkwell, and the society to whom he makes his reports, these are fiction. Behind Dr. Talkwell, however, there is a man whose home and manner of life are partly described by the sketches. This man, once a doctor, afterward a pastor and now engaged in other business, is living as nearly as circumstances will permit the life which is ascribed as Dr. Talkwell.

"Dr. Talkwell" was once a successful preacher. He was successful in having a fine church, aristocratic audiences, and commanding a good salary. He was successful in having many friends, living a luxurious life, and holding a good position in society. In short, he was successful in everything except taking a single step in the direction of following Jesus. At last his eyes were opened. He suddenly became aware of the fact that he was playing. He saw the utter futility of preaching pleasant platitudes to his comfortably well-fed parishioners. He began to realize that he was not touching the lives of those to whom Jesus administered. Shame and repentance took the place of his old pride and self-complacency. He resigned his pulpit and began to go among the people. He quit making sermons, but continued to talk. Every Sunday morning he stood in his pulpit where he used to preach to tell the people his thoughts and experiences which had come to him by associating with the so-called lower classes.

This book contains a large number of these talks. They are short and to the point. They deal only with living questions of today.

Price, Postpaid, 32 Cts.

LIGHT OF TRUTH PUBLISHING COMPANY.

Works of E. D. Babbitt, M. D., LL. D.

LIGHT OF TRUTH PUBLISHING CO.

HUMAN CULTURE AND CARE—Part I.

The Philosophy of Care, including Methods and Instruments. "The Principles of Light and Color" is in every respect masterly, and "Human Culture and Care" appears to be no less remarkable.—Dr. Pascal, 12 Rue Picot, Toulon, France.—75 cents, postpaid.

Part II—Marriage, Sexual Development and Social Upbuilding. "The heavy volumes issued by medical authors do not contain a tithe of the practical information that is included in Dr. Babbitt's work."—J. C. Underhill, Chicago, 75 cents, postpaid.

Part III and IV in one volume, postpaid, at \$1.00. Covers wonderful ground, including Mental Science, Phreno-Physiology, Psychometry, Hypnotism (explained

ed for the first time), Clairvoyance, Nervous Force, Insanity, etc.

HEALTH AND POWER—Worth its weight in diamonds. Price 25 cents.

RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE—378 pp., illustrated; postpaid, cloth, \$2.00; paper, 50c. "It proclaims a most beautiful and glorious gospel. If all could be led to believe in such a gospel, the world would be infinitely better than now."—Dr. O. O. Stoddard, Philadelphia.

THE PRINCIPLES OF LIGHT AND COLOR—Superbly issued, 578 pages, royal 8vo., with over 200 engravings and colored plates. Price \$3, postpaid. Price in massive half-Russia, 50 cents extra.

THE ALLIANCE OF THE ROCKIES

What the People Socially Need the People must Socially Own.

25 CENTS PER YEAR.

The oldest Socialist paper in the world. Best make-up—best tone. A good one for the boys and girls that are growing as well as the grown ones. Address:

R. A. SOUTHWORTH, EDITOR,

430 Charles Bldg.,

Denver, Colorado.

No Advocate of the Cooperative Commonwealth.

32 PAGES WEEKLY.

\$1.00 PER YEAR.

EDITED BY RALPH ALBERTSON.

The American Co-Operator is a weekly journal devoted to the interests of every kind of rational reform. It gives in condensed form the news of the progressive work of the world. Its ideal is the Co-Operative Commonwealth.

***** A POSTAL BRINGS A SAMPLE COPY. *****

THE AMERICAN CO-OPERATOR.

Write now, Dept. E.

Lewiston, Maine.

Among Chicago Mediums

THE METROPOLITAN SPIRITUAL SOCIETY.

On Sunday, Dec. 27 the Metropolitan Spiritual Society held a very interesting meeting at St. George's Hall, 2331 State street. In Mrs. Williams de Havilland a very interesting lecturer and will again lecture on Sunday, Jan. 10, before this society. Mrs. Emma Moss, well-known medium, also gave a short lecture and was well received. Dr. L. Freeman was in fine voice and rendered a beautiful solo, followed by spirit messages by the pastor, Mrs. Maggie Waite. On Sunday evening, Jan. 17, a testimonial by her many friends will be given to Mrs. Waite's guide, Wm. C. Ralston, it being the sixteenth anniversary of her public work and mediumship. On that occasion, besides the regular services, there will be a fine musical and literary program and a good time is promised. On Feb. 6 this society and the Spiritual Alliance Society give a mask ball. Over thirty prizes will be given. More soon.

(MRS.) MAGGIE WAITE

The Spiritual Science Society, located at Lakeside hall corner Thirty-first street and Indiana avenue, holds services every Sunday at 3 and 8 p. m. We have the finest and best talent in the country.

January 3 Mrs. Murtha of Baltimore, the famous platform test medium, held the audience spellbound for one hour and a half, both in the afternoon and evening. This society has flourished from the very first meeting because of the fine talent employed by its president, Dr. Beverly, and also of the high standard of the teaching along the lines of the New Thought and Spiritual Science. He allows no fakery, no codes, only those that are honest psychics. The music, instrumental and songs, are of the highest type. Little Florence Daniels, whose mother is so favorably known in spiritual work, sings at every service.

Dr. Bether, Chicago's great occultist, lectured in the evening. He always draws a large crowd. He gives deep teaching and valuable instruction. Inharmonious is not allowed among the workers and all are eager to make every stranger at home and enjoy the services. Many come to the afternoon meeting and remain to the lunch and evening service, which makes a very enjoyable day for those who come from a distance. Many visitors from country towns are at every service.

All mediums are brought before the public and introduced and are urged to demonstrate their phase. This is a large city and no one can attend to the business of all. We hold a thought for a large meeting and for all to be free to speak and use their gift and secure a blessing for themselves as well as benefit humanity. We love every body and wish you all a Happy Leap Year.

Mrs. Murtha will be at Lakeside Hall next Sunday afternoon and evening and every Sunday during January. She served the society at Buffalo for nine seasons and gives fine satisfaction wherever she goes. Come out and hear this wonderful woman who has been before the public over twenty years as a platform demonstrator of spirit return.

She gives convincing tests and you cannot help recognizing their truthfulness and honesty. Fine music and other attractions will also entertain you and you will feel the harmony of the New Life vibrations as you enter the hall.—Cor.

Dr. Juliet H. Beverance will lecture for the Englewood Spiritual Union at Hordine hall, 528 West 63d street, Sunday evening, January 10.

Charles J. Barnes, the well-known trumpet and physical medium is visiting his sisters, Mrs. Hamilton (Jill) at her residence, 227 West Monroe street.

Rising Star Spiritualist Mission holds services every Sunday afternoon 2:30; evening, 7:45, at Star Lodge Hall, 378 S. Western avenue. W. J. Hall will speak for this society next Sunday evening.

The Church of the Psychic Forces, Mrs. Ida Cleveland, pastor, was addressed by W. J. Hall last Sunday evening. Mrs. Cleveland has secured a spacious meeting place, Wilson hall, at Champlain avenue and 43d street, and ought to be supported. Her own psychic work is above criticism.

APHORISMS.

Mirth cannot move a soul in agony.—Shakespeare.

Candor is the chief virtue of sociability.—Bacon.

No circumstances can repair a defect of character.—Emerson.

Charitableness is an offset of goodness and of wisdom.—Bovee.

Bad men excuse their faults; good men will leave them.—Johnson.

There are plenty of acquaintances in the world, but very few real friends.—J. F. Davis.

Charity and personal force are the only investments worth anything.—Walt Whitman.

It is generally more profitable to reckon up our defects than to boast of our attainments.—Carlyle.

A man cannot have an idea of perfection in another which he was never sensible of in himself.—Steele.

Gratitude is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant.—Hosae Ballou.

DEFINITE INFORMATION.

"How much are these Scotch flannels, please?" asked a woman in one of the large department stores one day last week.

"The lady will show them to you," airily replied the clerk, indicating with an indifferent nod a girl about three feet distant.

"But," persisted the woman, "I don't want to buy now. I simply want to know how much they are."

"Oh, different prices and up," was the nonchalant answer.—New York Times.

CANCER, TUMOR, PILES, CANTARRH, ULCER AND SKIN DISEASES.

Successfully cured by a combination of Medicated Oint. Thousands of persons come or send to Dr. B. O. By, of Kansas City, Mo., for this wonderful Oint. Many cases are treated at home without the aid of a physician. Persons afflicted should write for illustrated book showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. W. O. By, corner Ninth and Broadway, Kansas City, Mo.

Starving With Plenty to Eat.

That's What Thousands With Poor Digestions are Doing Every Day.

DON'T BE ONE OF THEM.



"They have no appetite or if they do have an appetite did not want they require it down them so good because the stomach does not digest it and the fermenting mass of food becomes a source of disease, of headache, dizziness, nausea and the thousand and one symptoms of disordered digestion. Stuart's Dyspeptic Tablets, promptly relieve and cure all forms of indigestion. They have done it in thousands of cases and will do it in yours. The reason is simple. They digest the food whether the stomach works or not and that's the whole secret."

Mr. Thomas Beale, Mayfield, Cal., says: "Have used and recommended Stuart's Tablets because there is nothing like them to keep the stomach right."

Mr. F. H. Davis of Hamilton, Va., says: "I suffered five years for dyspepsia, but in two months I got more benefit from Stuart's Dyspeptic Tablets than in five years of the doctor's treatment."

Mrs. E. M. Faith of Byrd's Creek, W. Va., says: "I have taken all the tablets I got at you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

Phil Brooke, Detroit, Mich., says: "Your dyspeptic cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

Mrs. G. H. Cropley, 508 Washington St., Houston, N. J., writes: "Stuart's Dyspeptic Tablets just fixed the bill for children, as well as for older folk. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'tablet' and the case for them."

Miss Lella Livory, 4611 Pinecrest St., Pittsburgh, Pa., writes: "I wish everyone to know how grateful I am for Stuart's Dyspeptic Tablets. I suffered for a long time and did not know what ailed me. I lost flesh right along until one day I noticed an advertisement of these tablets and immediately bought a 50-cent box at the drug store. I am only on the second box and am getting in flesh and color. I have at last found something that has reached my ailment."

At all druggists, 50 cents a box. A little book on "Stomach Troubles" may be had free by addressing F. A. Stuart Co., Marshall, Mich.

"RENDING THE VAIL"

THIS book is a compilation by J. H. M'xon of psychic literature, mostly given by Spirits through and by means of Full-Form Materializations at seances of a certain psychical research society, known as the Aber Intellectual Circle, the medium being William W. Aber.

"RENDING THE VAIL" is the only book in the world—as a scientific treatise of Phenomenal Spiritualism—claiming its principal matter to be uttered by incarnate human spirits while in condition of visible incarnate form.

Contains 507 pages and a large number of illustrations. Bound in cloth, and will be sent for \$1.75 Postpaid.

***** FOR SALE AT THIS OFFICE, *****

ELTON E. HEDRICK ASTROLOGER—Vocation, Business, Speculation, Matrimony, Charges, Travel, all affairs of life. Fee \$2.00. Send date of birth as near the hour as possible. Address: No. 2521 READING ROAD, CINCINNATI, OHIO.